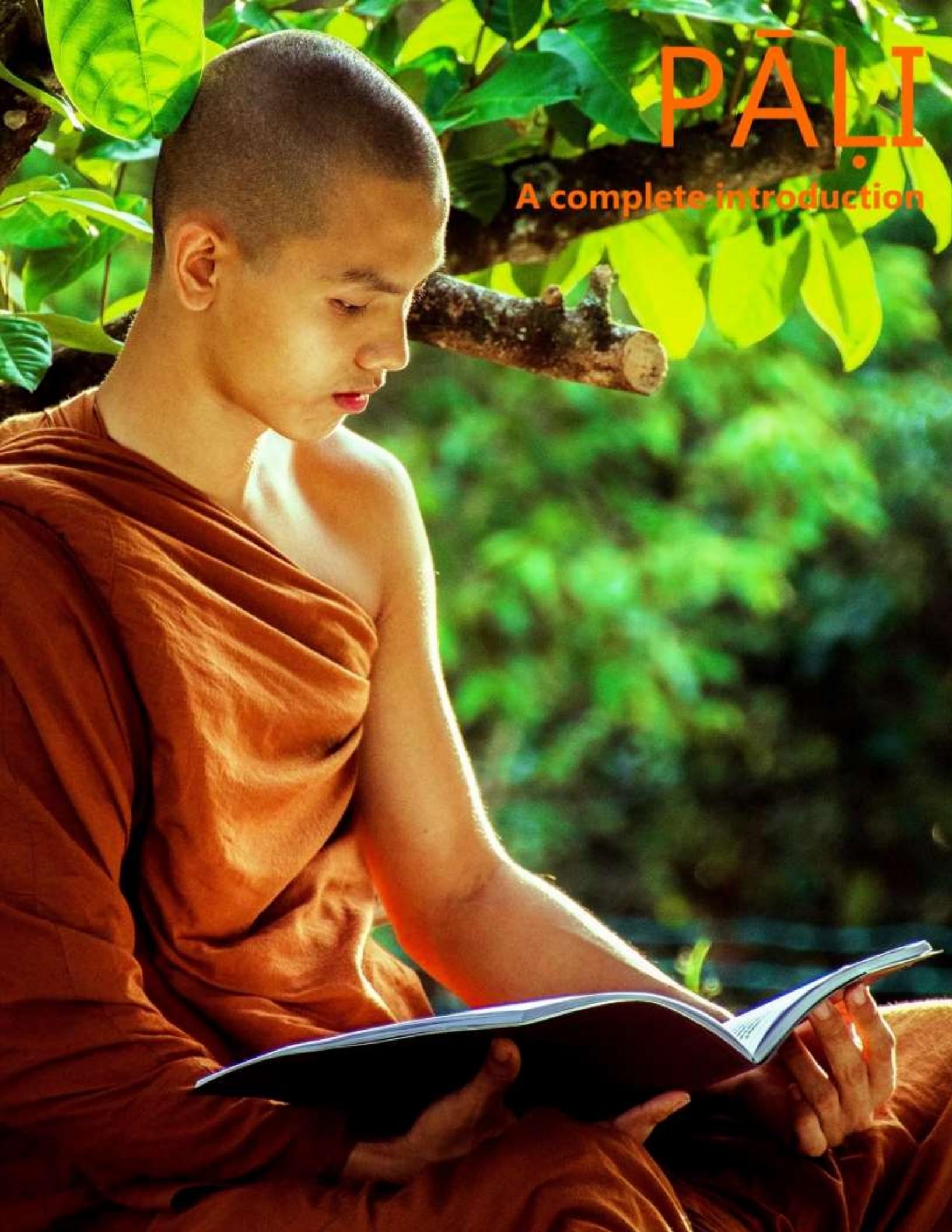
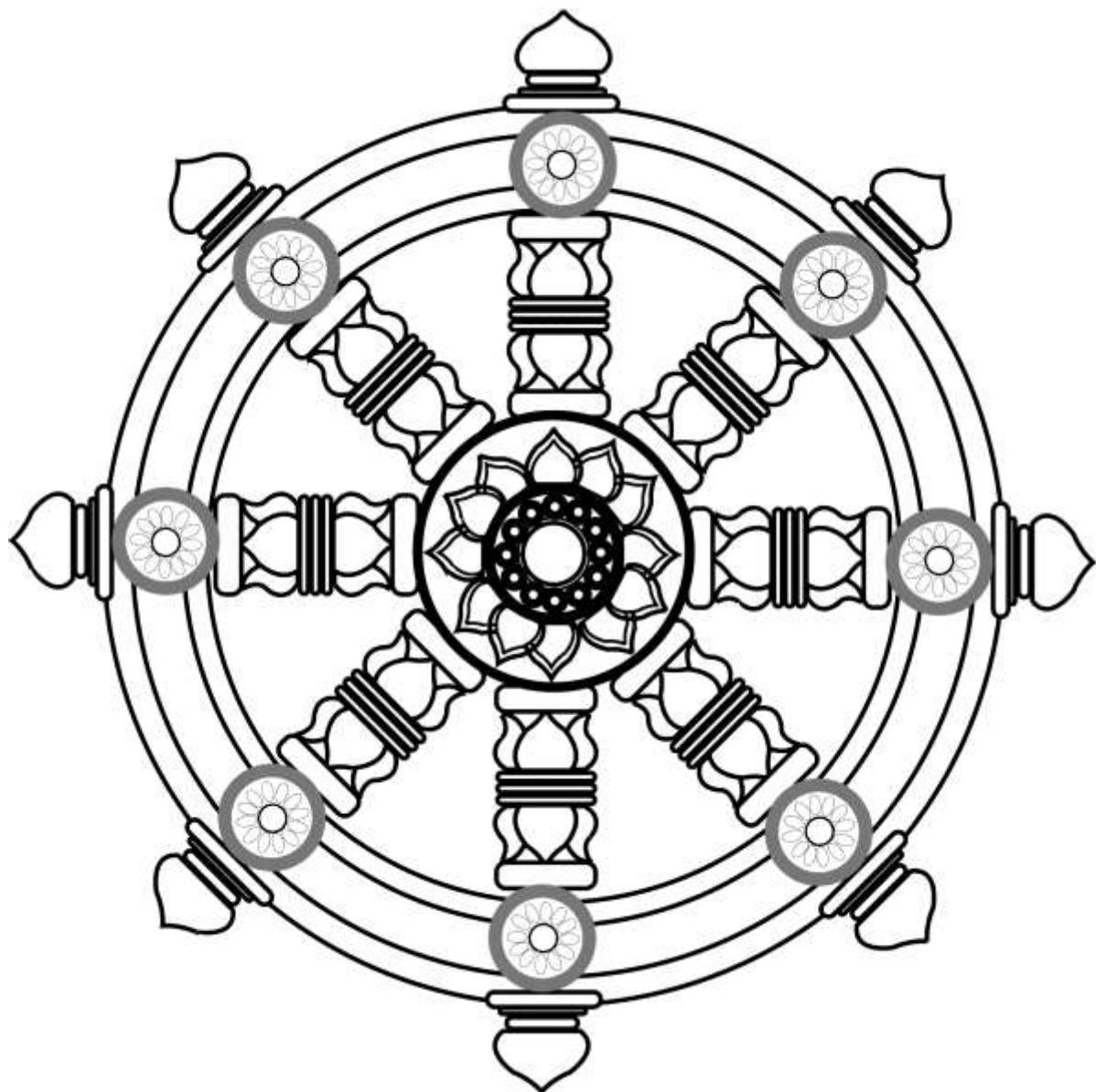


PĀLI

A complete introduction



Namo tassa Bhagavato Arahato Sammāsambuddhassa



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Introduction

The Middle Indo Aryan dialect originally derived from the Sanskrit language which is found in the Pāli Canon of the Theravāda Buddhists and is usually called “Pāli” is nowhere so called in the Theravāda Canon. The word “Pāli” is found in the Sinhalese chronicles and the commentaries upon the canon which were written many centuries after by the monk Buddhaghosa (5th century AD), but there it has the meaning “canon” and is used in the sense of a canonical text or phrase as opposed to the commentary (atthakathā) upon it. Even up to the 6th or 7th century AD, the term Pāli does not appear as a name for any kind of language. Even if we look into the Cūlavāmsa forming a later supplement to the Mahavāmsa (the Great Chronicle of Ceylon) we find that the term Pāli is used in it clearly in the sense of original Buddhist texts, the texts of the canon as taken apart from the commentaries, so the earliest issue of the term Pāli can be thus traced back to the commentaries of Buddhaghosa and not in any earlier Buddhist writings. It is again in the commentaries that the term Pāli was regarded as a synonym for Buddhavacana (word of the Buddha) and Tipiṭaka, among others. The transition from Pāli meaning “canonical text” to Pāli as a proper name for the language took place by a natural process.

It would seem that the word “Pāli” being considered as the name for the language is based upon a misunderstanding of the compound “Pālibhāsā” (language of the canon), where the word Pāli was thought to stand for the name of a particular language, as a result of which the word was applied to the language of both the canon and the commentaries, following the misleading assumption that the word “Pālibhāsā” had the meaning of “language of Pāli”. There is evidence that this misunderstanding took place several centuries ago.

Benjamin Clough (1791-1853) was the first westerner to officially adopt the word “Pāli” when he published his compendium of grammar in 1824. Burnouf and Lassen also used the name “Pāli” in their essay on Pāli grammar which was published in 1826, but in the survey of Pāli studies up to that year included in that work Burnouf pointed out that the first person to mention Pāli was Simon de la Loubière who visited Siam in 1687, and published a description of the kingdom of Siam in 1691, which was translated into English in 1693. It is clear from this account that in Thailand in the late 17th century the name “Pāli” was already being used for the language of the Theravāda texts. La Loubière noted that in contrast to Thai, which was a monosyllabic language, “Balie” (or “Baly”) was inflected just like the languages of Europe. He also drew attention to the fact that the names for the days of the week were similar in Pāli and Sanskrit, and reported that he had been told that there were similarities between Pāli and the languages spoken near Coromandel (the southeastern coast region of the Indian Subcontinent, between the Eastern Ghats and the Bay of Bengal of the Indian Ocean). The Sasanavāmsa, written in Burma in 1861, uses the word Pāli in a context where it seems to be the name of a language. Since the Sasanavāmsa is based upon an earlier Burmese text, the usage of the name “Pāli” in Burma is probably earlier than would appear. It seems unlikely that the usage arose independently in all three countries, but in the present state of our knowledge it does not seem possible to determine where the misunderstanding first occurred.

A widespread assumption states that the language spoken by the Buddha was actually Māgadhī. What we know of Māgadhī as described by the grammarians in later times, however, enables us to say that Pāli is not Māgadhī, and although we have no direct evidence about the characteristics of Māgadhī in the centuries before Aśoka, we can deduce with some certainty that Pāli does not agree with that either. It would seem likely that, because the texts tell about the Buddha frequently preaching in the kingdom of Magadha (although none of the scenes of the great events in his life was situated within the boundaries of Magadha as we know it in historical times), the tradition arose that all his sermons were preached in the dialect of that region of North India. It is also possible that the prestige attaching to Magadha, and by implication to Māgadhī, during the time of the Mauryan kings, and also the way in which the Māgadhī of the original Aśokan edicts was everywhere in India “translated” into the local dialect or language, led to the adoption by the Buddhists, at about the time of the council which the Theravāda tradition reports was held during the reign of Aśoka, of the

idea that their “ruler” too employed such a language. Although there is some doubt about the interpretation of the phrase the Buddha used when asked if it was permissible to translate his sermons, it is generally agreed that he did not preach in Sanskrit, but employed the dialect or language of the area where he was preaching. We must assume that his sermons and utterances were remembered by his followers and his audiences as they heard them. In the course of time, during his lifetime and after his death, collections must have been made of his words, and translations or redactions of these must have been made as the need arose, either because the collections were being taken into an area where a different dialect or language was spoken, or because as time went by his words became less intelligible as their language became more archaic.

The Theravāda tradition tells of councils being held to recite the canon, of which the third was held in the time of Aśoka, and although the discrepancies with the Northern tradition cast doubt upon this, there must have been gatherings of some sort where recitations took place, and the “imprimatur” of the Saṅgha was bestowed. Such councils would inevitably have led to a normalization of the language of the canon to a greater or less extent. Since this normalized language was an “ecclesiastical” one, being recited by monks who probably spoke a variety of languages or dialects, there is no necessity to assume that it coincided exactly with any one particular spoken language.

The tradition recorded in the Sinhalese chronicles states that the Theravāda canon was written down on palm leaves during the first century BC as a result of threats to the Saṅgha from famine, war, and various political circumstances. Like the Vedic texts, early Buddhist literature was composed during a period of pure orality in India, before script was introduced during the reign of Aśoka. This early oral tradition went on for centuries after the Buddha’s death, and has left obvious traces in the written literature, particularly in the numerous formulas typical of oral composition which were used to facilitate memorization and the steady repetition of entire paragraphs as a repetitive introduction in order to point out each detail of the idea being conveyed. The original oral character of the teaching is the reason why the Pāli suttas always begin with the formula **evam me sutam**, that is: “thus have I heard”.

All in all, it is safe to assume that the language known as Pāli was created artificially, probably not on purpose, but rather as monks and nuns from different parts of India came into contact with each other and were forced to adapt their vernaculars to new environments in order to understand and be understood. The existence of at least 35 works on Pāli grammar only in Sri Lanka shows the great attention having been paid to the language. The antiquity of Pāli, its refinement, its verbal and grammatical simplicity and its relationship with the oldest language of the Brahmins - the vedic Sanskrit - proves it to be a dialect of high class. The decline of Pāli in Asia was co-existent with the decline of the religion taught through its medium. But even though Pāli, as an artificial language, was never actually a natural language spoken in any part of India, it was by no means a dead language. Changes in the phonetic shape of Pāli, most likely introduced by Buddhist grammarians at various times, can be observed, although dating them is problematic. None of the changes were far-reaching, although they seem to have continued well into the sixteenth century, if not later.

Having originally been a language for conveying ideas by listening and giving forth only by means of spoken word, Pāli never had a writing system of its own, as neither had Sanskrit back then, by the way, for the Vedas were considered too sacred to be written down, being thus transmitted only by spoken word. Later on, however, Pāli began being written in many different scripts. When Buddhism spread to other parts of the world outside India, local people used either original Indian scripts such as Brāhmī, or switched to their own local scripts. So in Sri Lanka, Pāli is written in the Sinhalese script, in Myanmar in the Burmese script, in Thailand in the Thai script (in this country in particular having originally been written in Khom and Tham scripts), in Laos in the Tham script and in Cambodia in the Khmer script. Finally, when Western scholars started to learn about Buddhism, they began using Latin characters to write the Pāli language. The following 10 pages show the first pages of Benjamin Clough’s Pāli grammar, the first of its kind compiled by a westerner.

COMPENDIOUS

P A L I G R A M M A R,

WITH A

Warren

C O P I O U S V O C A B U L A R Y

IN THE SAME LANGUAGE.

BY THE

REV. BENJAMIN CLOUGH.

COLOMBO:

Printed at the Wesleyan Mission Press.

1824.

ADVERTISEMENT.

THESE works were first undertaken by the justly celebrated Oriental Linguist W. TOLFREY, Esq. late of H. M. Civil Service in Ceylon. The former work was considerably advanced by that Gentleman, and the latter also brought into a state of great forwardness. They are now completed, revised and corrected.

The *Pali* has undoubtedly a high claim to the attention of the literary world. It has long been a contested point whether the *Pali* or *Sanscrit* be the more ancient language of India ; it is certain, that *Pali* was the popular dialect of the native country of Buddha, namely *Maggadha*, before the powerful sect founded by him, was expelled from the continent of India, an event prior to the Christian Era. Its literature contains a considerable number of volumes both in prose and verse ; which, whatever may be their merits in other respects, form the only authentic depository of Buddhuism, and the learning in general of Ceylon, and the whole of India beyond the Ganges, to which the *Pali* now is, and has been for many centuries, what Sanskrit is in India Proper, and Latin in Europe.

But although so ancient, so widely spread, and containing so many valuable records of antiquity, yet nothing has hitherto been published respecting the *Pali language*; hence in many excellent papers in the Asiatic Researches it still appears as an *unknown world*. It is therefore hoped that a short Grammar with a Vocabulary, cannot fail of being acceptable to the learned in general.

The Grammar is chiefly a translation of a celebrated work called බාලුවතාර *Bālūvatāra*, and the Vocabulary of nouns, of one equally famed called අභිධනපදිපිකා *Abhidhanā-pādīpikā*. To which also is added, by the editor, the දහුමාන්ජුස *Dhātumanjusa*, or a collection of *Pali roots* with a *Pali interpretation*, and the third person singular of the present tense of the verbs formed from each root, with an English translation.

A

PALI GRAMMAR.

CHAP. I.

OF THE ELEMENTS.

The Pali Language has forty one characters.

ALPHABET.

අ a	ඇ ā	ඉ i	උ ī	඄ u	උ ū	අ e	ඇ o
ං ka	ආ kha	ඃ ga	ඇ gha	ඇ šga	ඇ ūga		
ඇ c̄h	ඇ chā	ඇ ja	ඇ jha	ඇ ūjha	ඇ ūjha		
ඇ t̄p̄	ඇ t̄p̄ha	ඇ d̄	ඇ d̄ha	ඇ ūd̄ha	ඇ ūd̄ha		
ඇ t̄-ta	ඇ tha	ඇ d̄-da	ඇ d̄ha	ඇ ūna	ඇ ūna		
ඇ p̄-pa	ඇ pha	ඇ b̄-ba	ඇ b̄ha	ඇ ūma	ඇ ūma		
ඇ ya	ඇ ra	ඇ l̄-la	ඇ va				
ඇ sa	ඇ ha	ඇ l̄-ta	ඇ am	ඇ m			

2. The first eight are vowels ඔරෝ, saro, and of these, three viz. ඇ a ඇ ū, are short ගස්, rassam, and the remaining five long දිග්, dīgham.

But අ e and ඇ o are short when preceding a compound consonant, as පත්, ettha, *here*; බෙස්, ophho, *a camel*; ගයයෝ, seyyo, *eminent*; සොත්, sotthi, *a well*.

The remaining letters are consonants ඕජජා, vyāñjano.

The first twenty five consonants are distributed into five classes ටගෝ, vaggo, viz. කුවගෝ, ka-vaggo, including කුබුජඛ; ටවගෝ, ca-vaggo, including ට ත එ ඇ ඇ; ටවගෝ, ḩa-vaggo, ට ද ද ඇ ඇ; නවගෝ, la-vaggo, න එ ද ඇ ඇ; පවගෝ, pa-vaggo, ප එ ග ඇ ඇ.

* p English hard t. ḩ hard d. ḩ the aspirate.

† Sclavonian l.

3. The alphabet is also divided into two grand species of letters, which may be termed *surd*s and *sonants*. *Surds* අභ්‍යාස, *aghosam*, are such letters as in the first effort to form them admit of no vocal sound, viz. the two first letters of each of the five classes of consonants, with the sibilant, කුඩ, මජ, ට නි, කැං, පං, ස. The remaining letters are denominated *sonants* සොස, *ghosam*, viz. ග ඝ බ, ර කුඩ කුඩ, ධ ද තා, බ න ත, ය ර ල ච නා එ එ &c.

The character . is distinguished by the name නිග්ගහිතම, *Niggahitam*, and in the alphabet usually takes the ꝑ to express it.

අ (a) කාව්‍යානා, *ka-vaggo*, and ඔ (h) are termed කාංඡ්‍යාප, *kanjhajo*, or *guttural*.

ඉ (i) මච්චානා, *ca-vaggo*, and ග (y) are termed නාංඡ්‍යාප, *talujo*, or *palatal*.

ච (u) and පැංඡානා, *pa-vaggo*, are termed ඕංඡ්‍යාප, *opphajo*, or *labial*.

චච්චානා, *ħavaggo*, σ and ρ (r and t) මුංඡ්‍යාප, *muddhajo*, *lingual* or *cerebral*.

තච්චානා, *ta-vaggo*, උ and ඔ (l and s) දංඡ්‍යාප, *dantajo*, or *dental*.

ඕ (e) is termed කාංංඡ්‍යාප, *kanphatālujo*, as proceeding from the throat and palate.

ඖ (o) is termed කාංංංඡ්‍යාප, *kanphophphajo*, as proceeding from the throat and lips.

ඓ (v) is termed දංංංඡ්‍යාප, *dantophphajo*, as proceeding from the teeth and lips.

4. After learning the alphabet and proceeding to join the letters so as to be able to read, the learner will perceive, that though each vowel sound has its respective character to express it, yet in composition these characters are never written, except as *initials*; for, when they occur as *medials* or *finals*, they assume a different shape from that given in the alphabet, and are expressed by certain symbols, which the following scheme will explain.

As initials

අ අ ඉ එ උ ඌ ඔ

As medials and finals

ඉ එ ඈ ඊ උ ඌ ඔ

As medials and finals in composition with a consonant

අබ අබා ඉබි එබේ උබු ඌබේ ඔබො

In this manner the vowels may be combined with any other consonants.

N. B. 1. When the vowels උ and ඌ come in composition with ක, ග, හැ, න, ර, they are expressed by these two symbols ණ, ත; but with every other consonant they take the form annexed to බ. 2. The symbol of the ඉ is placed before, but pronounced after the consonant. The symbol of the ඔ is placed partly before and partly behind the consonant, but is pronounced after it.

5. The vowel අ (a) has no symbol to express it, but is inherent in every open consonant, and therefore must be sounded with it; unless its place be supplied by another vowel: hence two open consonants meeting together make a perfect sound, without the insertion of any vowel mark; as ප and ම are both open consonants, and in reading they must be pronounced *puna* not *pna*. When the inherent vowel is to be dropt, the mute consonant must be joined to another consonant, Ex. ඩත්තෝ, a hand, is pronounced *hattho* not *hatatho*. ඩාරු, a door, *dáram* not *daváram*.

6. The • niggahítam, is always silent; in sound it corresponds with the French final *n* in *mon*, the Portuguese *m* in *fim*, and is the only silent consonant ever to be met with at the end of Pahl words, as ඩ, ම, මේ. On account of its imperfect sound it is generally arranged among the vowels by the native Grammarians.

7. In reading *Pāli* the learner will often meet with certain compounds and contractions of consonants which it may be well to point out. The following are the principal.

२. Is the symbol for ∞ joined to another consonant, and is united in the following way କ୍ୟା, kya, and takes the sound of *y* in *yarn*, and is always pronounced with the consonant to which it is united, as ବାକ୍ୟା, vâkyam, a word or sentence.

Is the junction of σ with a preceding consonant, as **κρ**, kra, **γρ**, gra, **θρ**, bra, as in **ατρα**, atra, *here*.

• Is a substitute for σ placed on the top of the consonant, and must be pronounced before it, as in the syllables *ar-ka* which must be written *අර්ක*; but this is a combination seldom occurring in *Pāli*.

கூ. Is a compound of கூ and கூ and often occurs in writing, as மக்கலை, maggalō, *happy, excellent, &c.*

④ Is the union of କୁ and ତୁ and is in common use, ଦକ୍ଷିଣାଧୀ, *danୟ*, a stick.

ඕ is frequently written for the double ඔ and called, *Pāli cayanu*, as අමැඹ, amacco, a king's minister.

ඩ. Is a compound of ග and ඔ as පසිධෝ, pasiddho, public.

ঁ Is the union of ঁ and ঃ, but seldom occurs in Pāli.

॒ ठ, Is a compound of ॒ श and ॒ ठ, as in ठ॒र॒, dwáram, a door.

④ Is compounded of ③ and බ, as in ලුම්බිනියානම, Lumbiniyanam, the name of a grove where *Buddho* was born.

From these remarks the nature of the other compound consonants may be easily understood, as

විජ, ප්‍රකා, ව්‍ය, ප්‍ර, ප්‍ර, ස්ථ, ඩේ, ප්‍රා, ප්‍රා, ප්‍රා, ප්‍රා, ප්‍රා, ප්‍රා, ප්‍රා.

ccch jjh ñc ñch ñj ppbh ððh tih tv nth

ON PRONUNCIATION.

8. After having learned the characters in the *Páli* alphabet, nothing scarcely can be more easy than for the learner to proceed to read; and he must be informed that the *Páli* characters have

invariably the same sound in composition which is given to them in the alphabet, and do not, as in English and other European languages, change their sound with their situation.

OF THE VOWELS.

9. The vowel sounds are those expressed in the alphabet, in European characters, according to the Italian, Spanish, and Portuguese pronunciation; adopted by Sir William Jones and most other learned Orientalists.

φ. Whether written or understood sounds like *a* in *captive*
Ex. ພະນັກ, añño, *another*, ຕະຫ່າ, tattha, *there*.

Ϟ Is sounded as the former, only it is held twice as long, as *a* in *father*. As a *medial* or *final* its symbol is ়, an instance of which may be seen in the word ຂາລ, kálo, *time*.

ϙ Sounds like the *i* in *his* or *him*; after a consonant as a *medial* or *final*, its symbol is ় as in ພິຕ, pitá, *father*; ອິນ, mani, *a jewel*, where it is mounted on the head of the ় and ນ.

Ϛ Is the corresponding long vowel and sounds like *ee* in *ee!*, its symbol as a *medial* or *final* is ় as in ດີວິ, deví, *a goddess, queen*.

Ϙ Ҁ The first of these letters sounds like *oo* in *good*. The latter, as *oo* in *moon*. Their symbols as *mediats* or *finals* are ় and ় or ় as has been already shewn in the scheme for combining the vowels with the consonants, Ex. ວຸຈີ, kucchi, *womb*; ດູໂກ, dúto, *a messenger*; ປຸທົມ, putto, *a son*; ຮູບ, rúpam, *a figure*.

Ϛ Sounds like *e* in *where*, or *ea* in *bear*, its symbol is ় as. ດວ, evam, *thus*; ອົວດ, devo, *God*.

Ϙ Takes the sound of *o* in *stone* or *oa* in *groun*, its symbol is ় ় as ປູຣເສວ, puriso, *a man*.

This language has no diphthongs.

OF THE CONSONANTS.

The first class, or gutturals.

10. ສ Has the precise sound of our *k* in *kalender* as in ສັກ, ສ, karomi, *I make or do*.

◎ Is the same aspirated and uttered with greater force, as if connected with the letter **o**, and has a sound something like our **k h** in *back-hall*; it occurs in ମୁଖୀ, mukhī, *the face or mouth*.

◎ Has the same sound as our hard **g** in *garden*, as ଗାନ୍ଧୀ, gantī, *to go*.

◎ Is the same letter aspirated, and takes the same sound as **gh** in *ghost*, as ଘରୀ, gharām, *house*.

◎ This letter as it stands in the alphabet has a sound somewhat resembling that of *ng* in *king*. But it seldom stands alone; it is most commonly compounded with other consonants as in ସାଙ୍ଗାଳୀ, saṅgālī, *collection, compilation*.

The second class, or palatals.

11. ◎ Sounds like *ch* in *chaff* or the Italian *c* in *Cicerone*, as ଚିତ୍ତମ୍, cittam, *mind*; ପାତୁମ୍, patum, *to cook*; ପାତାମ୍, patam, *he cooks*.

◎ Is the same letter aspirated and sounds like *ch* in *charm*; the *ch h* in *watch-house* will give a tolerable idea of the sound of this letter. Ex. ଚତ୍ତମ୍, chattam, *an umbrella*.

◎ The sound of this letter is expressed by *j* in *jar*, as ଜିଵିତମ୍, jivitam, *life*.

◎ Is the former letter aspirated but is seldom used alone. Ex. ମାଜ୍ଜମ୍, majjhām, *middle*.

◎ The Italian and French *gn* in *signore, seigneur*, the Spanish *n* in *señor*, the Portuguese *nh* in *senhor*, or as our *y* in *yarn*, if pronounced with the mouth open and forcing the sound through the nose, Ex. ନାନାମ୍, nānām, *knowledge*.

The third class, or linguals.

12. It is necessary to remark here, that in learning to pronounce the Indian alphabets and to read the languages, foreigners often make mistakes by not being sufficiently careful to distinguish this from the following class of letters. The letters of this class, being *linguals*, are pronounced by turning the tip of the tongue far back against the palate, which produces a hollow

sound as proceeding from the head; and as though attempting to give force to the *t* in *tankard*. They are here represented by the Anglo-Saxon and Icelandic letters *p* and *þ* according to the system of Indo-Roman Orthography proposed by Professor Baek in *A Letter on the Antiquity of the Tamil, addressed to the Literary Society of Bombay*; and another *On the Mode of expressing the Indian, especially the Sanscrit and Singhala sounds in European Characters, addressed to the Literary and Agricultural Society of Colombo*.

① As already stated, resembles the sound of our *t* in *tankard* or *pent-house*, as வஃப்பி, *vappati*, *it is fit, worthy.*

② Is the former letter aspirated as வஃப், *phánam*, *a place*.

③ Being a lingual its sound may be tolerably well expressed by our *d* in *dance*, pronounced as directed at the beginning, with the tip of the tongue thrown back upon the palate, as பஃப், *pavam*, *yellow*.

④ Is the former letter aspirated. Ex. வஃப்பிடம், *vaṭṭipitam*, *prolonged, distracted.*

⑤ Sounds like our *n* when preceded by *k* as in *knock*. Ex. வஃப்பி, *gavvī*, *he took*.

The fourth class, or dentals.

13. So distinguished from the foregoing class, by always keeping the end of the tongue closely pressed against the teeth, the tip a little turned downwards.

⑥ Is the common dental *t*, as தெல், *telam*, *oil*.

⑦ Is the same letter aspirated, as கத், *kathá*, *history*.

⑧ Is the dental *d*, as உடக், *udakam*, *water*.

⑨ Is the same letter aspirated, as மத், *madhu*, *honey*.

⑩ Is pronounced as the English *n*. Ex. மாந், *nadi*, *river*.

The fifth class, or labials.

14. ⑪ Takes the sound of our *p*, as பத், *patho*, *road*.

⑫ Is the same letter aspirated, as பஃப், *phalam*, *fruit*.

Palm-leaf manuscripts

Palm-leaf manuscripts are documents made out of dried palm leaves. Palm leaves were used as writing materials in South Asia and in Southeast Asia dating back to the 5th century BC, and possibly much earlier. Their use began in South Asia, and spread elsewhere, as texts on dried and smoke treated palm leaves of *Borassus* species (Palmyra palm) or the ola leaf (leaf of the *Corypha umbraculifera* or Talipot palm). Over time other materials such as cloth, paper or metal plates began to be used for the making of palm-leaf format books which always kept the rectangular-elongated design of the original dried palm leaves. One of the oldest surviving Sanskrit manuscripts on palm leaves is the *Parameśvaratantra*, a Śaiva Siddhānta, or hinduist text providing the normative rites, cosmology and theological categories of Agamic and Vedic Śaiva combined. Being a dualistic philosophy, the goal of Śaiva Siddhānta is to become an enlightened soul through Lord Śiva's Grace. This manuscript is from the 9th century, and dated to about 828 AD. The discovered palm-leaf collection also included a few parts of another text, the *Jñānārṇavamahātantra*, currently held by the University of Cambridge.

Palm-leaf manuscripts were usually written on rectangular cut and cured palm leaf sheet. Each sheet typically had a hole through which a string could pass through, and with these the sheets were tied together with a string to bind like a book. A palm leaf text thus created would typically last between a few decades and about 600 years before it decayed due to dampness, insect activity, mold and fragility, so the document had to be copied onto new sets of dried palm leaves. The individual sheets of palm leaves are called "Panna" in Pāli, and the medium when ready to write upon it was called *tada-patra*, *tala-patra*, *tali* or *tadi*. The leaves were trimmed, flattened, and polished smooth with sand. Characters were either written with ink or scratched on the surface and colored in with a black, sooty pigment. To finish the book, holes were drilled in the leaves, and the stack was bound together on a cord or rod between wooden covers.



With the spread of Indian culture to Southeast Asian countries like as Indonesia, Cambodia, Thailand, and the Philippines, these nations also became home to large collections. Palm-leaf manuscripts called Lontar have been discovered in dedicated stone libraries by archaeologists at Hindu temples in Bali, Indonesia and in 10th century Cambodian temples such as Angkor Wat and Banteay Srei. With the introduction of printing presses in the early 19th century, however, the cycle of copying from palm leaves mostly came to an end. Many governments are making efforts to preserve what is left of their palm leaf documents.

The rounded or diagonal shapes of the akṣaras (letters) of many of the scripts of South India and Southeast Asia, such as Devanāgarī, Nandināgarī, Telugu script, Lontara, the Javanese script, the Balinese script, the Odia script, the Burmese script, the Tamil script and others may have developed as an adaptation to writing on palm leaves, as angular akṣaras tend to split the leaf.



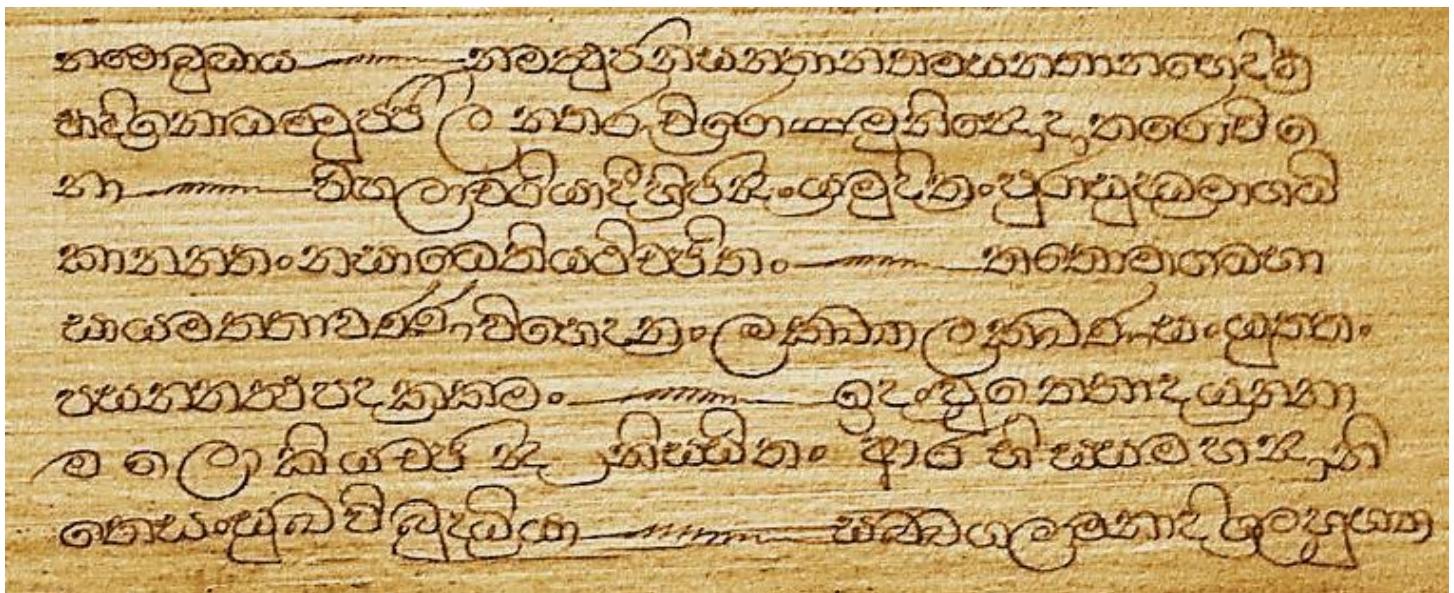
Borassus sp. (Palmyra palm)



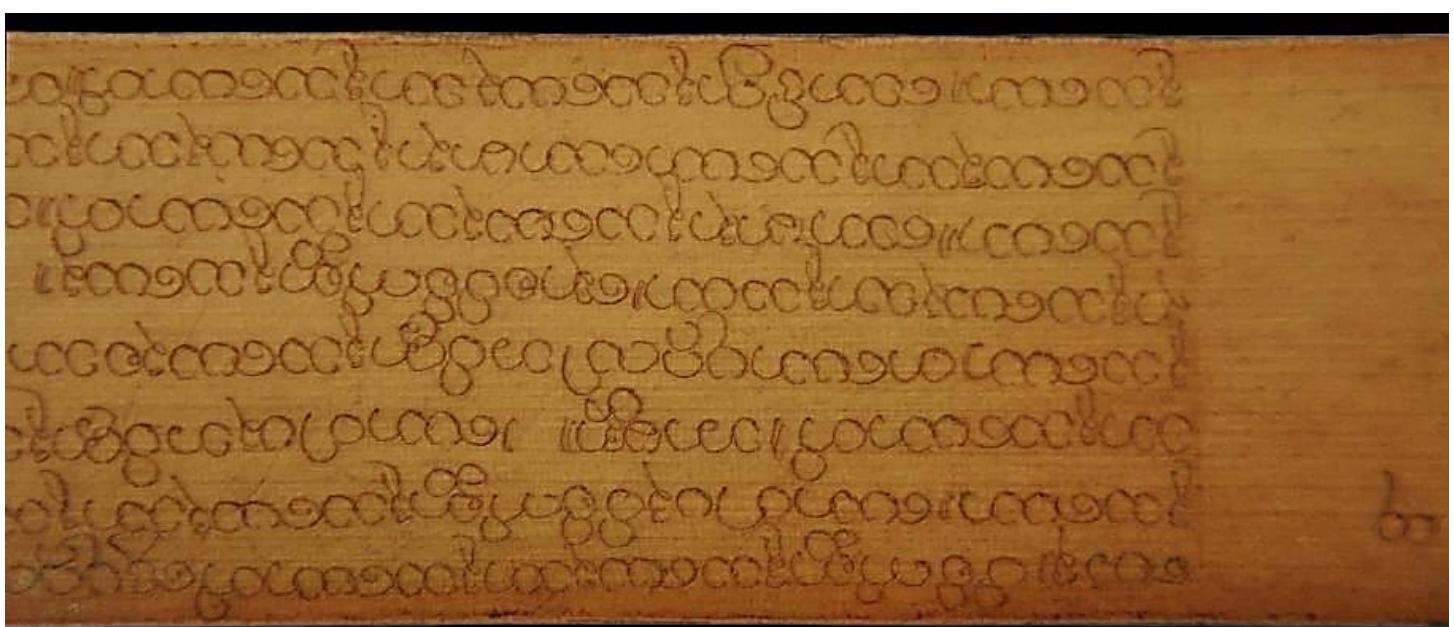
Corypha umbraculifera (Talipot palm)



Kammavācā manuscript in Pāli in Burmese square script on gilded and lacquered palm leaf, 18th century. The outer leaf, shown above, has eight octagonal panels with lotus patterns within circles, while the leaf below shows the beginning of the ordination text (upasampada), flanked by similar larger lotus patterns. British Library, Add. 15289, f.1.



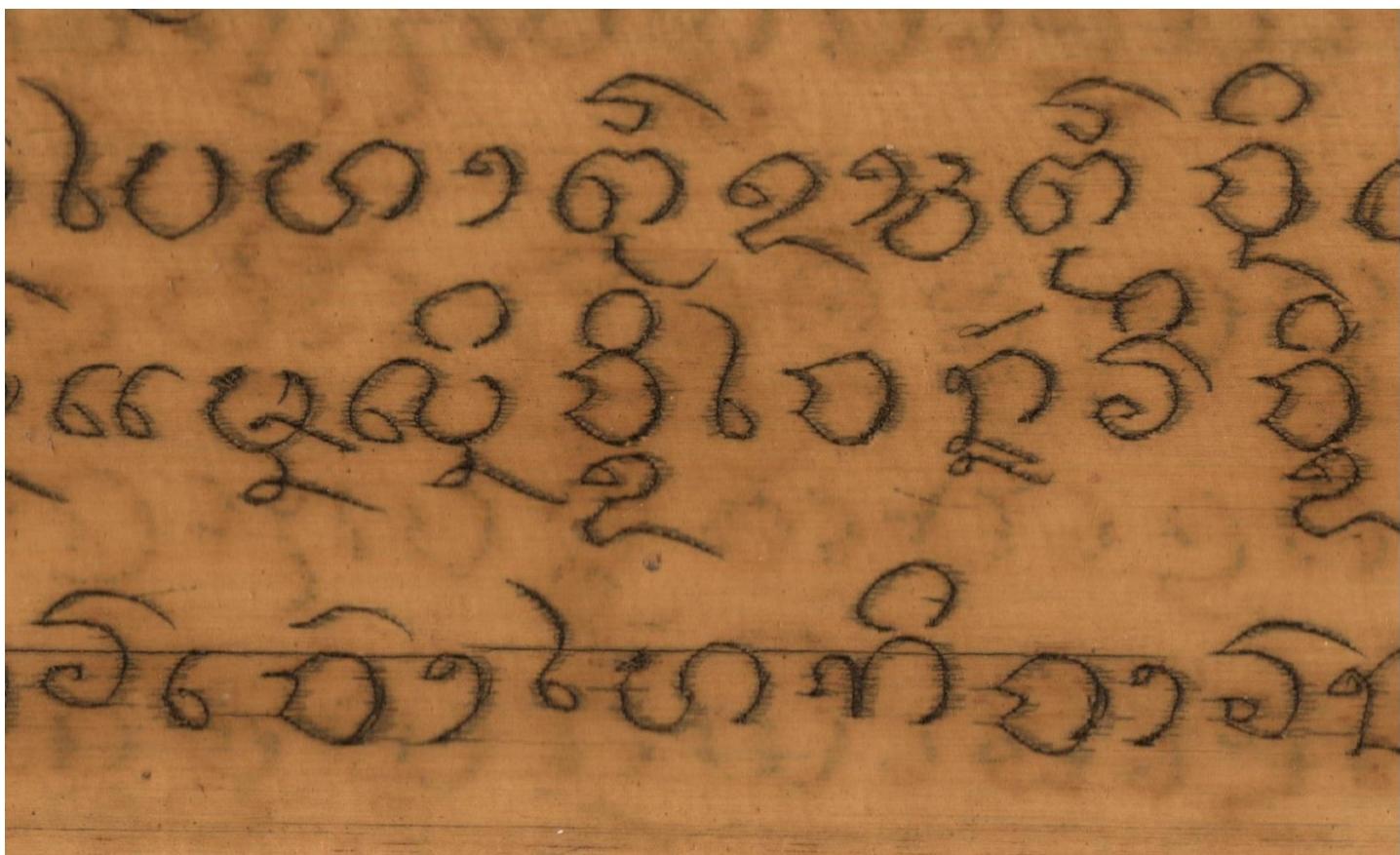
Opening of Vuttodaya, a work on Pāli prosody in six chapters, partly prose and partly verse, written by Saṅgharakkhita Thera of Sri Lanka. Ola Leaf Book written in Pāli in Sinhala Script. (<http://bit.ly/ABT-Home>)



Section of palm leaf manuscript in Pāli in Burmese regular script from Burma (Myanmar), about 1870. The full manuscript details the 227 rules of Patimokkha - the rules that Burmese monks are required to follow.



Four leaves of a palm leaf manuscript written in the Tham Lao script, probably Pāli language, likely written in the late 20th century.



Close-up of the manuscript shown above. In some patches, one can see show-through, and in some places the soot has spread along the grain of the leaves slightly, fuzzing the akṣaras. Both these imperfections could be the result of poor drying, preparation or storage of the palm leaves. The text was scratched into the surface of the leaf with a sharp metal stylus and then rubbed with soot to colour the scratches.

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First leaves from the Patimok Pāli in (presumably) Burmese script
National Library of Laos, Mueang Canthabuli District, Vientiane

The Latin alphabet for Pāli

- **Vowels:** a, ā, i, ī, u, ū, e, o
- **Consonants:** k, kh, g, gh, ñ, c, ch, j, jh, ñ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, l, v, s, h, m̄

		Labial		Dental	Lingual	Palatal	Guttural
		bilabial	labiodental				
Nasal		m		n	ñ	ñ	ñ, m̄
voiceless	unaspirated	p		t	t̄	c	k
	aspirated	ph		th	t̄h	ch	kh
voiced	unaspirated	b		d	ɖ	j	g
	aspirated	bh		dh	ɖh	jh	gh
Sibilant				s			
Spirant							h
Semivowels	central		v		r	y	
	lateral			l	!l		

- a is like "u" in but
- ā is like "a" in art
- i is like "i" in pin
- ī is like "ee" in see
- u is like "u" in put
- ū is like "u" in rule
- e is like "e" in ten

- o is like "o" in hot
- k is like "k" in key
- g is like "g" in get
- ñ is like "ng" in ring
- c is like "ch" in rich
- j is like "j" in jug
- ñ is like "gn" in signor

- t̄ is like "t" in not
- ɖ is like "d" in hid
- ñ is like "n" in hint
- p̄ is like "p" in lip
- b̄ is like "b" in rib
- m̄ is like "m" in him
- ȳ is like "y" in yard

- r̄ is like "r" in rat
- l̄ is like "l" in sell
- v̄ is like "v" in vile
- s̄ is like "s" in sit
- h̄ is like "h" in hut
- !l̄ is like "l" in felt
- m̄ is like "ng" in sing

Notes:

- The vowels e and o are always long, except when followed by a double consonant; e.g. **ettha**, **ot̄tha**.
- The fifth consonant of each group is called a nasal.
- There is no difference between the pronunciation of ñ and m̄. The former never stands at the end, but is always followed by a consonant of its group.
- The dentals t̄ and ɖ are pronounced with the tip of the tongue placed against the front upper teeth.
- The aspirates kh, gh, t̄h, ɖh, th, dh, ph, bh, are pronounced with h sound immediately following; e.g., in **blockhead**, **pighead**, **cathead**, **doghead**, etc., where the h in each is combined with the preceding consonant in pronunciation.

In Pāli a noun is generally declined according to the word endings -a, -ā, -i, -ī, -u, -ū, and -o. There are no nouns ending in -e. All nouns ending in -a are either in the masculine or in the neuter gender.

There are three genders in Pāli. As a rule males and those things possessing male characteristics are in the masculine gender, e.g., **nara**, man; **suriya**, sun; **gāma**, village. Females and those things possessing female characteristics are in the feminine gender, e.g., **itthi**, woman; **gaṅgā**, river. Neutral nouns and most inanimate things are in the neuter gender, e.g., **phala**, fruit; **citta**, mind. It is not so easy to distinguish the gender in Pāli as in English.

Audio samples for Pāli can be downloaded from [here](#) in order to get a first impression of how this language sounds like, and also to help in getting acquainted with the pronunciation of vowels and consonants.

Lesson I

A. Declension of Nouns Ending in -a; nominative and accusative

The nominative case is used for the subject of an active sentence undergoing or performing the action denoted by the verb, for instance: **naro vandati**, “the man salutes”. Here **naro**, “the man” is in the nominative case: the man is doing the action of saluting. This case can also be used to tell something about the subject by way of another noun with an attributive function, also standing in the nominative case. The attribute, that is, the second noun in the nominative, usually follows the subject, for instance:

(with verb) **naro yācako hoti**, “the man is a beggar”. (**hoti** = is)
 (without verb) **naro yācako**, “the man, a beggar”. (no verb “to be”) } naro, agent / yācako, attribute

When there is a verb expressing an action as well, such an attribute may still be applied to the agent (without any verb meaning “to be”): **naro yācako pacati**, the man (who is) a beggar cooks/is cooking. The “patient” which undergoes the action of an active verb (the “direct object”) is expressed by the accusative case:

- **Sūdo odanam pacati**, the cook is cooking the rice. Here the word **odanam**, “rice” stands in the accusative case, for it is undergoing the action of cooking/**pacati**, that is, the action of being cooked.

The accusative case is also used to express the goal of motion:

- **Putto gāmam dhāvati**, the son runs to the village.

The accusative is used for an attribute of another accusative:

- **Sūdo naram yācakam rakkhati**, the cook protects the man (who is) a beggar.

The accusative may be used to express the pure duration of time or casual point of time:

- **Ekam samayam....**, one time..., once... (beginning a narrative, as in „There lived once a king...“).

nara (m.) man		
CASE	SINGULAR	PLURAL
Nominative	naro , a man•the man	narā , men•the men
Accusative	naram , a man•the man	nare , men•the men
Terminations		
CASE	SINGULAR	PLURAL
Nominative	-o	-ā
Accusative	-m	-e

Masculine nouns			
Buddha	Buddha	putta	son
janaka	father	gāma	village
dāraka	child	sūda	cook
odana	rice	ghaṭa	pot
Dhamma	doctrine	yācaka	beggar

The great bulk of nouns and adjectives belong to the declension of such types of words ending in **-a**, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions. Nouns ending in **-a** are all masculine or neuter.

B. Conjugation of Verbs - Present Tense Active Voice 3rd person

In Pāli, as well as in Sanskrit, all verbs have an abstract or „lexical” forming element, which is called the „root” or „verbal root”. It is from this root that the different verbal formations are put together. While in English a verb appears in the dictionary in the infinitive form, in Pāli it is with the root that a verb is introduced. Whenever a Pāli verb is mentioned in its lexeme form (in its minimal grammatical unit), it is the root which is used for this purpose. A finite verb form comes to be when a verbal base (stem) is formed from the verbal root. This happens in a way that the verbal root undergoes modifications like reduplication and/or vocalic changes, or other elements such as prefixes and/or suffixes are added to it, after which a personal ending is then added to this resulting verbal base. The reduplication is the doubling of the first consonant in a root together with a vowel that follows it. If the root begins with a vowel, that vowel alone is reduplicated. Below are some examples of **root → stem → conjugated verb** formation:

root: **vruh**, to grow

- Stem: **ruha** (suffix **-a** added to the root)
- Present tense 3. person singular: **ruhati**, s/he grows

} **vruh → ruha → ruhati**

root: **vruh**, to climb

- Stem: **āruha** (prefix **ā-** and suffix **-a** added to the root)
- Present tense 3. person singular: **āruhati**, s/he climbs

} **vruh → āruha → āruhati**

root: **vdis**, to preach / to see

- Stem: **dese** (vocal change from **i** to **e** and suffix **-e** added)
- Present tense 3. person singular: **deseti**, s/he preaches

} **vdis → dese → deseti**

root: **vṭhā**, to stand

- Stem: **tiṭṭha** (prefix **ti-** + reduplication of **t** + short **a**)
- Present tense 3. person singular: **tiṭṭhati**, s/he stands

} **vṭhā → tiṭṭha → tiṭṭhati**

root: **vsu**, to hear

- Stem: **suṇā** or **suṇu** (suffixes **-ṇā** or **-ṇu** added to the root)
- P. tense 3. p. singular: **suṇāti**, **suṇoti** s/he hears (**u** → **o**)

} **vsu { suṇā → suṇāti
 suṇu → suṇoti }**

According to this, the formation of the third person singular in the present tense of the verb with the root **vpac**, “cook” happens by adding the suffix **-a** to the root, in this way obtaining the stem **paca**, to which the personal ending **-ti** is then added to form the full verb structure: **pac-a-ti**, s/he cooks. (See also Lesson XVII-b).

root vpac , to cook (3 rd person)		
Singular	So pacati	{ He cooks He is cooking
	Sā pacati	{ She cooks She is cooking
Plural	Te pacanti	{ They cook They are cooking

VERBS		
VERB 3 RD P.	ROOT	MEANING
dhāvati	vdhāv	runs
vandati	vvand	salutes
dhovati	vdhov	washes
rakkhati	vrakkh	protects
vadati	vvad	speaks, declares

The Sentence structure is somewhat flexible in Pāli. Since the function of a noun is indicated by its declension rather than position, it is possible to write (and sometimes read) the same sentence in several ways. Verbs usually come at the end of the sentence. Very little punctuation is used, quotations are usually indicated only by the addition of the particle “iti” at the end of the quote. Text is often addressed to the reader through the repeated use of the vocative case to begin the sentence. This is why one often sees e.g. “O monks!” at the start of a line in Pāli translations.

- **Sūdo pacati**, the cook is cooking
- **Sūdā pacanti**, the cooks are cooking
- **Sūdo odanam pacati**, “the cook the rice is cooking”; the cook is cooking the rice
- **Sūdā ghaṭe dhovanti**, “the cooks the pots are washing”; the cooks are washing the pots

C. Declination Practice

NOMINATIVE	
singular	plural
Buddho , the Buddha	Buddhā , the Buddhas
janako , the father	janakā , the fathers
dārako , the child	dārakā , the children
odano , the rice	odanā , the rices
Dhammo , the doctrine	Dhammā , the doctrines
putto , the son	puttā , the sons
gāmo , the village	gāmā , the villages
sūdo , the cook	sūdā , the cooks
ghaṭo , the pot	ghaṭā , the pots
yācako , the beggar	yācakā , the beggars

ACCUSATIVE	
singular	plural
Buddham , the Buddha	Buddhe , the Buddhas
janakam , the father	janake , the fathers
dārakam , the child	dārake , the children
odanam , the rice	odane , the rices
Dhammad , the doctrine	Dhamme , the doctrines
puttam , the son	putte , the sons
gāmam , the village	gāme , the villages
sūdam , the cook	sūde , the cooks
ghaṭam , the pot	ghaṭe , the pots
yācakam , the beggar	yācake , the beggars

Exercise 1-A Translate into English.

1. Buddho vadati.
2. Dhammo rakkhati.
3. Sā dhovati.
4. Yācako dhāvati.
5. Sūdā pacanti.
6. Janakā vadanti.
7. Te vandanti.
8. Narā rakkhanti.
9. Puttā dhāvanti.
10. Dārako vandati.
11. Buddho dhammam̄ rakkhati.
12. Dārakā Buddham̄ vandanti.
13. Sūdo ghaṭe dhovati.
14. Narā gāmaṇ rakkhanti.
15. Sā odanam̄ pacati.
16. Buddhā dhammam̄ vadanti.
17. Puttā janake vandanti.
18. Yācakā ghaṭe dhovanti.
19. Te gāme rakkhanti.
20. Janako Buddham̄ vandati.

Exercise 1-B Translate into Pāli.

1. He protects.
2. The man salutes.
3. The child is washing.
4. The son speaks.
5. The beggar is cooking.
6. They are running.
7. The children are speaking.
8. The fathers are protecting.
9. The sons are saluting.
10. The cooks are washing.
11. The men are saluting the Buddha.
12. Fathers protect men.
13. The cook is washing rice.
14. The truth protects men.
15. She is saluting the father.
16. The Enlightened One is declaring the Doctrine.
17. The boys are washing the pots.
18. The men are protecting the villages.
19. The beggars are cooking rice.
20. The cook is washing the pot.



**Mano pubbaṅgamā dhammā, mano setṭhā manomayā;
Manasā ce paduṭṭhena, bhāsatī vā karoti vā;
Tato nam dukkham anveti, cakkam va vahato padam.**

Mind precedes all knowables, mind's their chief, mind-made are they.

If with a corrupted mind one should either speak or act,
suffering follows caused by that, as does the wheel the ox's hoof.

Explanation verse 1: All that we experience begins with thought. Our words and deeds spring from thought. If we speak or act with evil or foolish thoughts, unpleasant circumstances and experiences inevitably result. Wherever we go, we create bad circumstances because we carry bad thoughts. This is very much like the wheel of a cart following the hoofs of the ox yoked to the cart. The cart-wheel, along with the heavy load of the cart, keeps following the draught oxen. The animal is bound to this heavy load and cannot leave it.

Lesson II

A. Declension of Nouns Ending in -a; instrumental and dative

The third or instrumental case is used to express the instrument by means of which an action is carried out. This instrument may be an object, a living being or anything whatsoever with the help of which something may take place, for instance:

- The lesson is being taught by the teacher
- The nail was inserted in the wood with a hammer
- The log was carried downstream by the river
- We work with our hands

In the instrumental case, the first personal pronoun has in the singular the forms **maya** and **me** (by me). The form **me** is enclitic, that is, it need not follow the word with which it is most closely connected, but cannot stand at the beginning of a sentence. This enclitic form stands at the beginning of the suttas in the expression **evam me sutam**, “thus have I heard” or “thus was heard by me”.

The fourth or dative case is used to express the purpose for which an action is done and the subject to whom something is given. The dative may express the subject for whom something is done or to whom something which happens is advantageous. It is used also with a number of individual verbs.

Formally the Pāli dative largely coincides with the genitive (see lesson III). Where the form is ambiguous the case may generally be known from its direct relation either to another noun (genitive) or to the verb (dative). the inflection in **-āya**, however, has the specialized meaning of purpose: **gāmām āhārāya pāvīsi**, “he entered the village for food”.

nara (m.) man		
CASE	SINGULAR	PLURAL
Instrumental	narena , by•with a man	nare(b)hi , by•with men
Dative	narāya/narassa , to•for a man	narānam , to•for men
Terminations		
CASE	SINGULAR	PLURAL
Instrumental	-ena	-e(b)hi
Dative	-āya, -ssa	-ānam

Masculine nouns			
ādara	esteem, care	samaṇa	holy man, ascetic
osadha	medicine	dāsa	slave, servant
byaggha	tiger	sīha	lion
āhāra	food	sunakha	dog
ratha	cart, chariot	mātaṅga	elephant
danḍa	stick	gilāna	sick person
hattha	hand	vejja	doctor, physician
miga	deer	kacchapa	tortoise

B. Conjugation of Verbs - Present Tense Active Voice 2nd person

Second Person Terminations		
√pac , to cook		
Singular	Tvam̄ pacasi	you cook; you are cooking.
Plural	Tumhe pacatha	you cook; you are cooking.

VERBS		
VERB 3 RD P.	ROOT	MEANING
deseti	√dis	preaches
deti	√dā	gives
harati	√har	carries
āharati	√har with ā-*	brings
nīharati	√har with nī-*	removes
paharati	√har with pa-*	strikes
gacchati	√gam	goes
āgacchati	√gam with ā-*	comes
labhati	√labh	gets, receives
peseti	√pa+i	sends

*ā-, nī-, pa-, etc. are prefixes attached to nouns or verbs which modify their original sense.

Illustrations:

- **Dāsena gacchati**, with the slave (he) goes
- **Vejjebhi labhasi**, by the doctors (you) obtain
- **Sunakhassa desi**, to the dog (you) give
- **Samaṇānam pesetha**, to the ascetics (you) send

C. Declination Practice

INSTRUMENTAL	
singular	plural
ādarena, by•with care	ādare(b)hi, by•with cares
osadhena, by•with a medicine	osadhe(b)hi, by•with medicines
byagghena, by•with a tiger	byagphe(b)hi, by•with tigers
āhārena, by•with food	āhāre(b)hi, by•with foods
rathena, by•with a chariot	rathe(b)hi, by•with chariots
dañđena, by•with a stick	dañđe(b)hi, by•with sticks
hatthena, by•with a hand	hatthe(b)hi, by•with hands
migena, by•with a deer	mige(b)hi, by•with deers
samañena, by•with an ascetic	samañe(b)hi, by•with ascetics
dāseña, by•with a servant	dāse(b)hi, by•with servants
sīhena, by•with a lion	sīhe(b)hi, by•with lions
sunakhena, by•with a dog	sunakhe(b)hi, by•with dogs
mātañgena, by•with an elephant	mātaṅge(b)hi, by•with elephants
gilānena, by•with a sick person	gilāne(b)hi, by•with sick persons
vejjena, by•with a doctor	vejje(b)hi, by•with doctors
kacchapena, by•with a tortoise	kacchape(b)hi, by•with tortoises

DATIVE	
singular	plural
ādarāya/ādarassa, to•for care	ādarānam, to•for cares
osadhāya/osadhassa, to•for medicine	osadhānam, to•for medicines
byagghāya/byagghassa, to•for a tiger	byagghānam, to•for tigers
āhārāya/āhārassa, to•for food	āhārānam, to•for foods
rathāya/rathassa, to•for a chariot	rathānam, to•for chariots
dañđāya/dañđassa, to•for a stick	dañđānam, to•for sticks
hatthāya/hatthassa, to•for a hand	hatthānam, to•for hands
migāya/migassa, to•for a deer	migānam, to•for deers
samañāya/samañassa, to•for an ascetic	samañānam, to•for ascetics
dāsāya/dāsassa, to•for a servant	dāsānam, to•for servants
sīhāya/sīhassa, to•for a lion	sīhānam, to•for lions
sunakhāya/sunakhassa, to•for a dog	sunakhānam, to•for dogs
mātañgāya/mātañgassa, to•for an elephant	mātaṅgānam, to•for elephants
gilānāya/gilānassa, to•for a sick person	gilānānam, to•for sick persons
vejjāya/vejjassa, to•for a doctor	vejjānam, to•for doctors
kacchapāya/kacchapassa, to•for a tortoise	kacchapānam, to•for tortoises

Exercise 2-A Translate into English.

1. Tvam Rathena gacchasi.
2. Tvam ādarena Dhammaṁ desesi.
3. Tvam gilānassa osadhaṁ desi.
4. Tvam dañdena sunakhaṁ paharasi.
5. Tvam vejjānaṁ rathe pesesi.
6. Tumhe ādarena gilānānaṁ āhāraṁ detha.
7. Tumhe dāsehi gāmam* gacchatha.
8. Tumhe samanānaṁ dhammaṁ desetha.
9. Tumhe hatthehi osadhaṁ labhatha.
10. Tumhe sunakhassa āhāraṁ haratha.
11. Dārakā sunakhehi gāmam gacchanti.
12. Sūdā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
14. Dāso janakassa āhāraṁ āharati.
15. Samanā ādarena dhammaṁ desenti.
16. Tumhe dañdehi sunakhe paharatha.
17. Veijo rathena gāmam āgacchati.
18. Dārakā ādarena yācakānaṁ āhāraṁ denti.
19. Tvam samaṇehi Buddham vandasi.
20. Tumhe hatthehi osadhaṁ nīharatha.

*Verbs implying motion take the Accusative.

Exercise 2-B Translate into Pāli.

1. You are coming with the dog.
2. You are giving medicine to the ascetic.
3. You are sending a chariot to the sick person.
4. You are striking the dogs with sticks.
5. You are preaching the Doctrine to the ascetics.
6. You give food to the servants with care.
7. You are going to the village with the ascetics.
8. You are bringing a chariot for the doctor.
9. The sick are going with the servants.
10. The dogs are running with the children.
11. The Enlightened One is preaching the Doctrine to the sick.
12. The servants are giving food to the beggars.
13. The father is going with the children to the village.
14. You are going in a chariot with the servants.
15. You are carrying medicine for the father.
16. You get medicine through* the doctor.

*Use the Instrumental case.



**Mano pubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce pasannena, bhāsatī vā karoti vā;
Tato naṁ sukham̄ anveti, chāyāva anapāyinī.**

Mind precedes all knowables, mind's their chief, mind-made are they.
If with a clear, and confident mind one should speak and act,
happiness follows caused by that, as one's shadow ne'er departing.

Explanation verse 2: All that man experiences springs out of his thoughts. If his thoughts are wholesome, the words and the deeds will also be wholesome. The result of wholesome thoughts, words and deeds is bound to be happiness. This happiness will never leave the person whose thoughts are wholesome. Happiness will always follow this person like a shadow that never leaves.

Lesson III

A. Declension of Nouns Ending in -a; ablative and genitive

The fifth or ablative case is used to express the point from which an action begins. The word “ablative” derives from the Latin *ablatus*, the (irregular) perfect passive participle of *auferre* “to carry away”. The process denoted by the ablative case may be physical or mental. The ablative also expresses the cause or origin from which something arises. Formally the ablative may coincide with the instrumental (see lesson II) except in the singular of the -a stems and the masculine and neuter demonstrative and relative pronouns and other pronouns or “pronominal adjectives” inflected like them. A special ablative singular suffix **-to**, which may be added to any stem, is also present. The pronominal inflection of the ablative singular **-smā** or **-mhā** is sometimes added to various noun stems.

The sixth or genitive case is used to express a relation between two nouns. The genitive may often be translated as “of” and serves as a “possessive” case. Two main and characteristic uses are distinguished: denoting the possessor or the whole of which the related word denotes a part. Of these the possessive genitive is much the more frequent and has many shades of meaning. A construction with a possessive genitive is very often equivalent to an English construction with the verb “to have” (in Pāli “to have” is hardly ever expressed by a verb but almost always by the genitive case). The verb “to be” (**hū**) is used if there is no other verb in the sentence, for instance **idam tassa hoti**, literally „of him there it is”/„he has this”. A frequent idiom of this type is **tassa evam hoti**, introducing direct speech which is thought by the agent, literally “he has this thought...”, “he thinks thus...”.

The genitive absolute consists (like the locative absolute) of a nexus of noun (or pronoun) and a participle (see lesson XIV), both being in the genitive case. This nexus stands apart from the other words of the sentence and conveys the meaning of “when...”, “while...”, “since...”, for instance **telassa jhāyamānassa**, “as (while) the oil is burning”. Both **tela** (oil) and **jhāyamāna** (Present Active Participle, “burning”) are “absolutely” taken over by the genitive case, agreeing in case, number and gender. The genitive absolutes are useful for constructing a sentence with two agents, but the similarly constructed locative absolute (see next lesson) is much more frequently used, not being restricted to special circumstances.

nara (m.) man		
	SINGULAR	PLURAL
Ablative	narā/naramhā/narasmā , from a man	nare(b)hi , from men
Genitive	narassa , of a man	narānam , of men

	Terminations	
	SINGULAR	PLURAL
Ablative	-ā, -mhā, -smā	-e(b)hi
Genitive	-ssa	-ānam

Masculine nouns			
ācariya	teacher	ovāda	advice, exhortation
amba	mango	pabbata	rock, mountain
āpaṇa	shop, market	paṇṇākāra	reward, gift
ārāma	temple, garden, park	rukka	tree
assa	horse	sissa	pupil
mātula	uncle	talāka	pond, pool, lake

B. Conjugation of Verbs - Present Tense Active Voice 1st person

First Person Terminations		
√pac, to cook		
Singular	Aham pacāmi*	I cook; I am cooking.
Plural	Mayam pacāma*	We cook; We am cooking.

*The vowel preceding **mi** and **ma** is always lengthened.

VERBS		
VERB 3 RD P.	ROOT	MEANING
gaṇhāti*	vgah+ṇa	takes, receives, seizes
saṅgaṇhāti*	vgah+ṇa with saṃ-	treats, compiles
uggaṇhāti*	vgah+ṇa with u-	learns
kiṇāti *	vkī	buys
vikkīṇāti	vkī with vi-	sells
nikkhamati	vkam with ni-	departs, goes away
patati	vpat	falls
ruhati	vruh	grows
āruhati	vruh with ā-	ascends, climbs
oruhati	vruh with o-	descends
suṇāti*	vsu	hears

*Plural - gaṇhanti. So are saṅgaṇhanti, uggaṇhanti, kiṇanti and suṇanti.

C. Examples for Case Usage

In order to properly understand a text in Pāli, one has to properly master the case system employed in this language. This is especially important when it comes to cases which can be employed with more than one suffix, in which case the deficient knowledge of the case system can easily lead to confusing interpretations or even no understanding at all of the given text. Some examples:

- 1) **Mātulassa ārāmo**, for•of the uncle / the garden (The garden for•of the uncle)
- 2) **Āpaṇā āpaṇam**, from market / to market (From one market to the other)
- 3) **Ambā rukkhā patanti**, mangoes / from the tree / fall (Mangoes fall from a tree)
- 4) **Ambā rukkhasmā patanti**, mangoes / from the tree / fall (Mangoes fall from a tree)

1) **Mātulassa**, when taken apart, may be considered to be either in the dative or the genitive singular case, the former being represented also by the suffix **-ssa**. It is in the context of the whole sentence that we may get a proper understanding: “The garden of the uncle” and “the garden for the uncle” are both logical interpretations, so one should further analyze the text in order to establish the logically correct interpretation.

2) **Āpaṇā** stands in itself in the nominative plural or the ablative singular case, for the suffix **-ā** may apply to both cases. In this example, however, the declination is perfectly recognizable:

3) & 4) Here **rukkhā** stands in the ablative singular form as well as **rukkhasmā** (**ambā** standing in nominative plural), for both endings could be valid. In order to avoid eventual misunderstandings, one has to pay attention to the context as a whole in order to determine the logical sense of the declined word. Another translation for the sentence **ambā rukkhā patanti** could be “trees fall from mangoes”, but obviously this sentence does not make much sense in this general context, so the logical translation would be “mangoes fall from trees”.

D. Declination Practice

ABLATIVE	
singular	plural
ācariyā/-mhā/-smā, from a teacher	ācariye(b)hi, from teachers
ambā/-mhā/-smā, from a mango	ambe(b)hi, from mangoes
āpaṇā/-mhā/-smā, from a shop	āpaṇe(b)hi, from shops
ārāmā/-mhā/-smā, from a temple	ārāme(b)hi, from temples
assā/-mhā/-smā, from a horse	asse(b)hi, from horses
mātulā/-mhā/-smā, from an uncle	mātule(b)hi, from uncles
ovādā/-mhā/-smā, from an advice	ovāde(b)hi, from advices
pabbatā/-mhā/-smā, from a mountain	pabbate(b)hi, from mountains
paññākārā/-mhā/-smā, from a reward	paññākāre(b)hi, from rewards
rukkhā/-mhā/-smā, from a tree	rukkhē(b)hi, from trees
sissā/-mhā/-smā, from a pupil	sisse(b)hi, from pupils
talākā/-mhā/-smā, from a pond	talāke(b)hi, from ponds

GENITIVE	
singular	plural
ācariyassa, of a teacher	ācariyānam, of teachers
ambassa, of a mango	ambānam, of mangoes
āpaṇassa, of a market	āpaṇānam, of markets
ārāmassa, of a temple	ārāmānam, of temples
assassa, of a horse	assānam, of horses
mātulassa, of an uncle	mātulānam, of uncles
ovādassa, of an advice	ovādānam, of advices
pabbatassa, of a mountain	pabbatānam, of mountains
paññākārassa, of a reward	paññākārānam, of rewards
rukkhassa, of a tree	rukkhānam, of trees
sissassa, of a pupil	sissānam, of pupils
talākassa, of a pond	talākānam, of ponds

Exercise 3-A Translate into English.

1. Aham ācariyasmā Dhammaṁ sunāmi.
2. Aham mātulasmā paññākāram gaṇhāmi.
3. Aham assasmā patāmi.
4. Aham mātulassa ārāmasmā nikkhamāmi.
5. Aham āpañasmā ambe kiñāmi.
6. Mayaṁ pabbatasmā oruhāma.
7. Mayam ācariyehi uggaṇhāma.
8. Mayam ācariyassa ovādaṁ labhāma.
9. Mayam ācariyānam putte saṅghanhāma.
10. Mayam assānam āhāram āpañehi kiñāma.
11. Sissā samañānam ārāmehi nikkhamanti.
12. Ācariyo mātulassa assam āruhati.
13. Mayam rathehi gāmā gāmam gacchāma.
14. Tumhe ācariyehi paññākāre gaṇhātha.
15. Narā sissānam dāsānam ambe vikkiṇanti.
16. Mayam samañānam ovādaṁ sunāma.
17. Rukkhā pabbatasmā patanti.
18. Aham sunakhehi taṭākam oruhāmi.
19. Mayam ārāmasmā ārāmam gacchāma.
20. Puttā ādarena janakānam ovādaṁ gaṇhanti.

Exercise 3-B Translate into Pāli.

1. I receive a gift from the teacher.
2. I depart from the shop.
3. I treat the uncle's teacher.
4. I take the advice of the teachers.
5. I am descending from the mountain.
6. We buy mangoes from the markets.
7. We hear the doctrine of the Buddha from the teacher.
8. We are coming out of the pond.
9. We are mounting the uncle's horse.
10. We fall from the mountain.
11. We treat the father's pupil with affection.
12. Pupils get gifts from the teachers.
13. You are selling a horse to the father's physician.
14. We go from mountain to mountain with the horses.
15. Teachers give advice to the fathers of the pupils.
16. We are learning from the ascetics.



**Subhānupassim viharantam, indriyesu asaṃvutam;
Bhojanamhi cāmattaññum, kusītam hīnavīriyam;
Taṃ ve pasahati māro, vāto rukkhamva dubbalam.**

One who beauty contemplates, whose faculties are unrestrained,
in food no moderation knows, is languid, who is indolent:
that one does Mara overthrow as wind a tree of little strength.

Explanation verse 7: Those who dwell on the attractiveness of sensual enjoyment and live with the senses unguarded, those who find mundane pleasures in eating and drinking, those are miserable and weak in perseverance and will-power. Misery and evilness overpower them just like the wind blows away a weak tree.

Lesson IV

A. Declension of Nouns Ending in -a; locative and vocative

The seventh or locative case is used to express the place where, the time when or the situation in which an action takes place. The locative is also used in the sense of “about”, “in the case of”, “with reference to”, “in the situation of” and in certain idioms meaning knowledge “about”, doubt “about”, established “in” office or “in” circumspect behavior, training “under” a teacher and confidence “in” him, putting “into” a jar, disappearing “in” (from) a place. It is frequently used in a so-called *absolute construction*, which is equivalent to a subordinate clause.

The locative absolute consists (like the genitive absolute) of a nexus of noun (or pronoun) + participle (see lesson XIV). Both are in the locative case, for instance **nare āgacchante**, literally “in the situation of the man coming...”. Here **naro**, nominative singular of “man”, and **āgacchanta**, present active participle of **āgaccha**, “come”, are both taken over by the locative case, “absolutely” taken over, agreeing in case, number and gender, but only if (as in this case) the subject is expressed. Objects, instruments etc will be in their usual cases, i.e.: **evam sante**, „that being so”. Further words inflected in the locative in concord with the locative agent such as adjectives, pronouns or predicate nouns may also be included in the absolute construction.

The eighth or vocative case is used for a noun that identifies a person (or animal, object, etc.) being addressed or, occasionally, the determiners of that noun. A vocative expression is an expression of direct address where the identity of the party spoken to is set forth expressly within a sentence. For example, in the sentence, “I don't know, John”, John is a vocative expression that indicates the party being addressed, as opposed to the sentence “I don't know John”, where John is the direct object of the verb “know.”

nara (m.) man		
	SINGULAR	PLURAL
Locative	nare/naramhi/narasmiṃ , in•on•upon a man	naresu , in•on•upon men
Vocative	nara/narā , O man!	narā , O men!

Terminations		
	SINGULAR	PLURAL
Locative	-e, -mhi, -smiṃ	-esu
Vocative	---, -ā	-ā

Masculine nouns					
ākāsa	sky	maccha	fish	sakuṇa	bird
mañca	bed	suriya	sun	kassaka	farmer
canda	moon	magga	way, road	samudda	sea, ocean
vāṇija	merchant	maggika	traveler	loka	world

some indeclinable words					
ajja	today	kuhim	where	idha	here
āma/na	yes/no, not	kuto	whence	kadā	when
api	also, too	vā	whether	kasmā	why
ca	also, and	puna	again	sadā	always
idāni	now	sabbadā	everyday	saddhim*	with

***saddhim** is used with the Instr. and is placed after the noun; **narena saddhim**, with a man.

B. Conjugation of Verbs - Present Tense Active Voice (full)

	vpac , to cook	vsu , to hear	vdis** , to preach
Aham	pacāmi , I cook	suṇāmi , I hear	desemi , I preach
Tvam	pacasi , you cook	suṇāsi , you hear	desesi , you preach
So/Sā	pacati , s/he cooks	suṇāti , s/he hears	deseti , s/he preaches
Mayam	pacāma , we cook	suṇāma , we hear	desema , we preach
Tumhe	pacatha , you cook	suṇātha , you hear	desetha , you preach
Te	pacanti , they cook	suṇanti* , they hear	desenti , they preach

*3rd person plural → short a

**Same root for both verbs

	vand , to salute	vdhāv , to run	vgam , to go
Aham	vandāmi , I salute	dhāvāmi , I run	gacchāmi , I go
Tvam	vandasī , you salute	dhāvasī , you run	gacchasi , you go
So/Sā	vandati , s/he salutes	dhāvati , s/he runs	gacchati , s/he goes
Mayam	vandāma , we salute	dhāvāma , we run	gacchāma , we go
Tumhe	vandatha , you salute	dhāvatha , you run	gacchatha , you go
Te	vandanti , they salute	dhāvanti , they run	gacchanti , they go

C. Conjugation Practice

VERBS					
VERB 3 RD P.	ROOT	MEANING	VERB 3 RD P.	ROOT	MEANING
kīlati	vkīl	plays	vasati	vvas	dwells
uppajjati	vpad with u-	is born	supati	vsup	sleeps
passati	vdis	sees	vicarati	vcar with vi-	wanders

	vkīl , to play	vpad , to be born	vdis** , to see
Aham	kīlāmi , I play	uppajjāmi , I am born	passāmi , I see
Tvam	kīlaśi , you play	uppajjasi , you are born	passasi , you see
So/Sā	kīlati , s/he plays	uppajjati , s/he is born	passati , s/he sees
Mayam	kīlāma , we play	uppajjāma , we are born	passāma , we see
Tumhe	kīlatha , you play	uppajjatha , you are born	passatha , you see
Te	kīlanti , they play	uppajjanti , they are born	passanti , they see

**Same root for both verbs

	vvas , to dwell	vsup , to sleep	vcar , to wander
Aham	vasāmi , I dwell	supāmi , I sleep	vicarāmi , I wander
Tvam	vasasi , you dwell	supasi , you sleep	vicarasi , you wander
So/Sā	vasati , s/he dwells	supati , s/he sleeps	vicarati , s/he wanders
Mayam	vasāma , we dwell	supāma , we sleep	vicarāma , we wander
Tumhe	vasatha , you dwell	supatha , you sleep	vicaratha , you wander
Te	vasanti , they dwell	supanti , they sleep	vicaranti , they wander

D. Declination Practice

LOCATIVE	
singular	plural
ākāse/-mhi/-smim, in•on•upon the sky	ākāsesu, in•on•upon skies
mañce/-mhi/-smim, in•on•upon a bed	mañcesu, in•on•upon beds
cande/-mhi/-smim, in•on•upon the moon	candesu, in•on•upon moons
sakuṇe/-mhi/-smim, in•on•upon a bird	sakuṇesu, in•on•upon birds
kassake/-mhi/-smim, in•on•upon a farmer	kassakesu, in•on•upon farmers
samudde/-mhi/-smim, in•on•upon a sea	samuddesu, in•on•upon seas
macche/-mhi/-smim, in•on•upon a fish	macchesu, in•on•upon fishes
suriye/-mhi/-smim, in•on•upon the sun	suriyesu, in•on•upon suns
magge/-mhi/-smim, in•on•upon the way	maggesu, in•on•upon ways
vāñije/-mhi/-smim, in•on•upon a merchant	vāñijesu, in•on•upon merchants
maggike/-mhi/-smim, in•on•upon a traveler	maggikesu, in•on•upon travelers
loke/-mhi/-smim, in•on•upon the world	lokесu, in•on•upon worlds

VOCATIVE			
singular		plural	
ākāsa/-ā, O sky!	maccha/-ā, O fish!	ākāsā, O skies!	macchā, O fishes!
mañca/-ā, O bed!	suriya/-ā, O sun!	mañcā, O beds!	suriyā, O suns!
canda/-ā, O moon!	magga/-ā, O way!	candā, O moons!	maggā, O ways!
sakuṇa/-ā, O bird!	vāñija/-ā, O merchant!	sakuṇā, O birds!	vāñijā, O merchants!
kassaka/-ā, O farmer!	maggika/-ā, O traveler!	kassakā, O farmers!	maggikā, O travelers!
samudda/-ā, O sea!	loka/-ā, O world!	samuddā, O seas!	lokā, O worlds!

The indeclinables **ca**, **api** and **vā** which we have already met are so-called postponed particles, which occur following a word and often attached to it. The technical term for these is “clitic”. The indeclinable **ca** generally, and **vā** commonly, are repeated with each element conjoined, and **m** changes to **ñ** when nexing with **ca**:

- Bhāsatī vā karoti vā, whether he says or does, literally “says whether does whether”
- Saccam ca dhammam ca = saccāñca dhammañca, doctrine and truth, literally “doctrine and truth and”

The particle **ca** may also be attached only to the last word in a listing:

- Saccam dhammam ca = Saccam dhammañca, doctrine and truth, literally “doctrine truth and”

The particle **api** gives emphasis or strengthens the repetition of a statement

- Buddham vandāmi
 - I salute the Buddha
- Dutiyam api Buddham vandāmi = Dutiyampi* Buddham vandāmi
 - for the second time, too, I salute the buddha
- Tatiyam api Buddham vandāmi = Tatiyampi* Buddham vandāmi
 - for the third time, too, I salute the buddha

*The vowel following a niggahita (**m**) is often dropped, and the Niggahita is changed into the nasal of the group consonant that immediately follows; e.g., **aḥam** + **api** = **aḥampi**.

Exercise 4-A Translate into English.

1. Sakuṇā rukkhesu vasanti.
2. Kassako mañce supati.
3. Mayam magge na kīlāma.
4. Narā loke uppajjanti.
5. Maggika, kuhiṁ tvam gacchasi?
6. Āma sadā te na uggañhanti.
7. Macchā taļāke kīlanti.
8. Kuto tvam āgacchasi? Janaka aham idāni ārāmasmā āgacchāmi.
9. Kassakā sabbadā gāmesu na vasanti.
10. Kasmā tumhe mañcesu na supatha?
11. Mayam samañehi saddhiṁ ārāme vasāma.
12. Macchā taļākesu ca samuddesu ca uppajjanti.
13. Aham ākāse suriyam passāmi, na ca candaṁ.
14. Ajja vāṇijo āpane vasati.
15. Kasmā tumhe dārakehi saddhiṁ magge kīlatha?
16. Āma, idāni sopi* gacchat, ahampi** gacchāmi.
17. Maggikā maggesu vicaranti.
18. Kassakā, kadā tumhe puna idha āgacchatha?
19. Ācariya, sabbadā mayam Buddham vandāma.
20. Vāṇijā maggikehi saddhiṁ rathehi gāmesu vicaranti.

*so + api = sopi.

**aham + api = ahampi

Exercise 4-B Translate into Pāli.

1. He is playing on the road.
2. The farmers live in the villages.
3. I do not see birds in the sky.
4. The Buddhas are not born in the world everyday.
5. Travellers, from where are you coming now?
6. We see fishes in the ponds.
7. O farmers, when do you come here again?
8. The travellers are wondering in the world.
9. We do not see the sun and the moon in the sky now.
10. Why do not ascetics live always in the mountains?
11. Yes, father, we are not playing in the garden today.
12. Why do not the sick sleep on beds?
13. O merchants, where are you always wandering?
14. Children, you are always playing with the dogs in the tank.
15. Teachers and pupils are living in the monastery now.
16. Yes, they are also going.



Asubhānupassim viharantam, indriyesu susamvutam;
Bhojanamhi ca mattaññum, saddham āraddhavīriyam;
Tam ve nappasahati māro, vāto selamva pabbatam.

One who foulness contemplates, whose faculties are well-restrained,
in food does moderation know, is full of faith, who's diligent:
that one no Mara overthrows, as wind does not a rocky mount.

Explanation verse 8: Those who dwell on the unattractiveness of sensual joys and live with the senses well guarded, are moderate in eating and drinking, are devoted to Dhamma and to persistent methodical practice, such persons are not overpowered by misery and evilness like a rocky mountain is not shaken by the wind.

Lesson V

A. Full Declension of Nouns Ending in -a; Masculine and Neuter

nara (masculine noun) man		
	SINGULAR	PLURAL
Nominative	naro , a man•the man	narā , men•the men
Accusative	naram , a man•the man	nare , men•the men
Genitive	narassa , of a man	narānam , of men
Dative	narāya/narassa , to•for a man	narānam , to•for men
Instrumental	narena , by•with a man	nare(b)hi , by•with men
Ablative	narā/naramhā/narasmā , from a man	nare(b)hi , from men
Locative	nare/naramhi/narasmiṃ , in•on•upon a man	naresu , in•on•upon men
Vocative	nara/narā , O man!	narā , O men!

(see also pp. 304 - 305 for a full table of all possible endings, including seldom used ones)

Remarks:

- -so is sometimes used also as an ablative singular suffix, e.g.: **vaggaso**, by groups, **bhāgaso**, by share.
- -sā is also found as an instrumental singular suffix, e.g.: **balasā**, by force, forcibly.
- the nominative plural in -āse, very scarce, corresponds to the vedic nominative plural.
- the true dative singular in -āya has generally been displaced by the suffix of the genitive -ssa; the dative -āya is almost equal to an infinitive and mostly denotes intention.

phala (neuter noun) fruit		
	SINGULAR	PLURAL
Nominative	phalam , a fruit•the fruit	phalā/phalāni , fruits•the fruits
Accusative		phale/phalāni , fruits•the fruits
Genitive	phalassa , of a fruit	phalānam , of fruits
Dative	phalāya/phalassa , to•for a fruit	phalānam , to•for fruits
Instrumental	phalena , by•with a fruit	phale(b)hi , by•with fruits
Ablative	phalā/phalamhā/phalasmā , from a fruit	phale(b)hi , from fruits
Locative	phale/phalamhi/phalasmīm , in•on•upon a fruit	phalesu , in•on•upon fruits
Vocative	phala/phalā , O fruit!	phalā/phalāni , O fruits!

Remarks:

- it will be noticed that neuter nouns in -a differ from the masculine in -a in the nominative singular and in the nominative, accusative and vocative plural, all the other cases being identical.
- in the plural the nominative, accusative and vocative have the same form.
- the form in -āni of the nominative, accusative and vocative plural is the most common.

An important detail must be taken into account with regard to the different noun classes. Nouns often shifted from one class to another in the history of Pāli, so it may happen that some nouns given as masculine here may appear with neuter endings in some texts. For example the word **dhammo**, which is usually treated as a masculine noun, according to which its plural form is **dhammā**, may appear in some texts with the neuter plural ending **dhammāni**. Even when there is no change in noun class, there may also be alternate endings that appear in different periods and texts. A careful knowledge of all endings is therefore of key importance.

Neuter nouns			
bīja	seed, germ	nagara	city
bhaṇḍa	goods, article	pāda	(m./n.) foot
ghara	home, house	pīṭha	chair, bench
khetta	field	potthaka	book
lekhana	letter	puppha	flower
mitta	(m./n.) friend	udaka	water
mukha	face, mouth	vattha	cloth, raiment
citta	mind	loṇa	salt
vāta	wind	veṭuriya	coral
sota	ear	vajira	diamond

VERBS		
VERB 3 RD P.	ROOT	MEANING
bhuñjati	vbhuj	eats, partakes
khādati	vkhād	eats, chews
likhati	vlikh	writes
niśidati	vsad with ni-	sits
pūjeti	vpūj	offers
vapati	vvap	sows

Exercise 5-A Translate into English.

1. Sakuṇā phalāni khādanti.
2. Mayam pīthesu nisidāma, mancesu supāma.
3. Narā āpaṇehi bhaṇḍāni kiṇanti
4. Phalāni rukkhehi patanti.
5. Kassakā khettesu bijāni vapanti.
6. Sabbadā mayam udakena pāde ca mukhañca dhovāma.
7. Sissā ācariyānam lekhanāni likhanti.
8. Idāni aham mittehi saddhim ghare vasāmi.
9. Dāso talākasmiṁ vatthāni dhovati.
10. So pupphehi Buddham pūjeti.
11. Kasmā tvam āhāram na bhuñjasi?
12. Ajja sissā ācariyehi potthakāni uggaṇhanti.
13. Maggikā mittehi saddhim nagarā nagaram vicaranti.
14. Aham sabbadā ārāmasmā pupphāni āharāmi.
15. Mayam nagare gharāni passāma.
16. Kassakā nagare talākasmā udakam āharanti.
17. Dārakā janakassa pīṭhasmiṁ na nisidanti.
18. Mittam ācariyassa potthakam pūjeti.
19. Tumhe narānam vatthāni ca bhaṇḍāni ca vikkīñātha.
20. Ācariyassa ārāme samaṇā ādarena narānam Buddhassa Dhammam desenti.

*mukham + ca = mukhañca

Exercise 5-B Translate into Pāli.

1. I am writing a letter to (my) friend.
2. We eat fruits.
3. We offer flowers to the Buddha everyday.
4. He is not going home now.
5. You are sowing seeds in the field today.
6. The sons are washing the father's feet with water.
7. They are partaking food with the friends in the house.
8. Children's friends are sitting on the benches.
9. Are you writing letters to the teachers today?
10. I am sending books home through the servant.
11. I see fruits on the trees in the garden.
12. The birds eat the seeds in the field.
13. Friends are not going away from the city today.
14. We are coming from home on foot*.
15. From where do you buy goods now?
16. Men in the city are giving clothes and medicine to the sick.

* Use the Instrumental ("with foot").



**Yathā agāram ducchannam, vuṭṭhī samativijjhati;
Evam abhāvitam cittam, rāgo samativijjhati.**

As rain does never penetrate a house that is well-thatched,
so lust does never penetrate the mind well cultivated.

Explanation verse 13: It is quite necessary that a house should have a well-thatched roof. If the thatching is weak, rain seeps into the house. Just as a badly thatched roof lets the rain in, the unrestrained mind too is open to unwholesome thoughts. The unrestrained mind is then penetrated by all kinds of evil and corruptions.

Lesson VI

A. Declension of Nouns Ending in -ā

kaññā (f.) maiden, virgin		
	SINGULAR	PLURAL
Nominative	kaññā , a maiden•the maiden	kaññā/kaññāyo , maidens•the maidens
Accusative	kaññam , a maiden•the maiden	
Genitive	kaññāya , of a maiden	kaññānam , of maidens
Dative	kaññāya , to•for a maiden	kaññānam , to•for maidens
Instrumental	kaññāya , by•with a maiden	kaññā(b)hi , by•with maidens
Ablative	kaññāya/kaññato , from a maiden	kaññā(b)hi , from maidens
Locative	kaññāya/kaññāyam , in•on•upon a maiden	kaññāsu , in•on•upon maidens
Vocative	kaññā/kaññē , O maiden!	kaññā/kaññāyo , O maidens!

Feminine nouns					
bhariyā	wife	osadhasälā	dispensary	nāvā	ship, boat
bhāsā	language	pālibhāsā	Pāli language	tañhā	thirst
dārikā	girl	paññā	wisdom	icchā	desire
dhammasälā	preaching-hall	pāṭhasälā	school	visikhā	street
gaṅgā	Ganges, river	saddhā	confidence	paññā	wisdom
gilānasälā	hospital	sälā	hall	mettā	love
saddhā	faith	gāthā	stanza	gīvā	throat
vijjā	knowledge	khidḍā	play, sport	senā	army
medhā	intelligence	bhikkhā	begged-food	chāyā	shadow

Generally all nouns ending in -ā are feminine, but there are a few examples of masculine nouns ending in -ā. Although generally included in the vowel-declension, they properly belong to the consonantal-declension (see lesson XVII). For instance, the true stem of **sā**, a dog, is **san**; that of **mā**, the moon, is **mas**, etc...

sā (m.) dog		
	SINGULAR	PLURAL
Nominative	sā , a dog•the dog	sā/sāno , dogs•the dogs
Accusative	sām/sānam , a dog•the dog	sāne , dogs•the dogs
Genitive	sassa , of a dog	sānam , of dogs
Dative	sassa/sāya , to•for a dog	sānam , to•for dogs
Instrumental	sena/sānā , by•with a dog	sā(b)hi/sāne(b)hi , by•with dogs
Ablative	sānā/sasmā/samhā , from a dog	sā(b)hi/sāne(b)hi , from dogs
Locative	se/sasmim/samhi , in•on•upon a dog	sāsu/sānesu , in•on•upon dogs
Vocative	sā , O dog!	sā/sāno , O dogs!

The following substantive are declined like **sā**:

- **paccakkhadhammā**, one to whom the Doctrine is evident
- **Gaṇḍīvandhvā**, Arjuna (male proper name)
- **mā**, the moon
- **rahā**, sin

B. Infinitive

The Infinitives are formed by adding the suffix **-tum** to the root. If the ending of the root (or the stem) is **-a**, it is often changed into **-i**. to the roots in **-ā**, it is added directly. Roots with endings **i/ī** change them to **e**, and roots with endings **u/ū** change them to **o**. The suffixes **-tave**, **-tuye** and **-tāye** are also met with. These suffixes are of vedic origin but seldom used in Pāli; **-tave**, however, is more frequently met with than the other two.

- **vrakkha(a) + tum = rakkhatum → rakkhitum**, to protect
- **vdā + tum = dātum**, to give
- **vñī + tum = netum**, to lead
- **vi + pa + vhā + tave = vippahātave**, to abandon
- **ud + vnam + e + tave = unnametave**, to ascend, rise
- **vñī + tave = nitave**, to lead

Generally the above suffix is added to the forms the roots assume before the third person plural termination of the present tense. This same principle applies to the Indeclinable Past Participles and Present Participles which will be treated later.

ROOT	MEANING	3. PERS. PRES. PL.	INFINITIVE	PAST PARTICIPLE
vdis	to preach	desenti	desetum	desetvā
	to see	passanti	passitum	disvā, passitvā
vgaḥ + na	to take	gaṇhanti	gaṇhitum	gaṇhitvā, gahetvā
vgam	to go	gacchanti	gantum	gantvā
vgam with ā-	to come	āgacchanti	āgantum	āgantvā, āgamma
vhū	to be	honti	hotum	hutvā
visu	to wish	icchanti	icchitum	icchitvā
vkar	to do	karonti	kātum	katvā
vlap with sam-	to converse	sallapanti	sallapitum	sallapitvā
vñā (vjān)	to know	jānanti	ñātum, jānitum	ñatvā, jānitvā
vnah	to bathe	nahāyanti	nahāyitum	nahāyitvā, nahātvā
vpā	to drink	pibanti, pivanti	pātum, pibitum	pītvā, pibitvā
vruh with ā-	to ascend	āruhanti	āruhitum	āruhitvā, āruyha
vṭhā	to stand	tiṭhanti	ṭhātum	ṭhatvā

Illustrations

Bhariyā	dārikānam	dātum	odanam	pacati
the wife	to the girls	to give	rice	cooks
• The wife cooks rice in order to give it to the girls				
Dārikāyo	uggaṇhitum	pāṭhasālam	gacchanti	
the girls	to learn	to school	go	
• The girls go to the school to learn				
Te	gaṇgāyam	kīlitum	icchanti	
they	in the river	to play	wish	
• They wish to play in the river				
Kannāyo	āhāram	bhuñjitum	sālāyam	nisidanti
the maidens	food	to eat	in the hall	sit
• The maidens sit in the hall in order to eat food				

Exercise 6-A Translate into English.

1. Kaññāyo gaṅgāyam nahāyitum gacchanti.
2. Aham pāṭhasālam gantum icchāmi.
3. Mayam Dhammam sotum sālāyam nisidāma.
4. Kuhim tvam bhariyāya saddhim gacchasi?
5. Dārikāyo saddhāya Buddham vandanti.
6. Sissā idāni Pālibhāsāya lekhanāni likhitum jānanti.
7. Narā paññam labhitum bhāsāyo uggaṇhanti.
8. Kaññe, kuhim tvam pupphāni haritum icchasi?
9. Kaññāyo dārikāhi saddhim gilāne phalehi saṅganhitum vejjasālam gacchanti.
10. Assā udakam pibitum gaṅgam oruhanti.
11. Sā ācariyassa bhariyā hoti.
12. Gilāne saṅganhitum visikhāyam osadhasālā na hoti.
13. Narā bhariyānam dātum āpaṇehi vatthāni kiṇanti.
14. Dārikā gharam gantum maggam na jānāti.
15. Dārakā ca dārikāyo ca pāṭhasālāya nikhamanti.
16. Gilānā gharāni gantum osadhasālāya nikhamanti.
17. Mayam ācariyehi saddhim pālibhāsāya sallapāma.
18. Bhariye, kuhim tvam gantuṁ icchasi?
19. Mayam gaṅgāyam nāvāyo passitum gacchāma.
20. Paññam ca saddham ca labhitum mayam Dhammam suñāma.

Exercise 6-B Translate into Pāli.

1. O maidens, do you wish to go to the temple today?
2. I am coming to take medicine from the dispensary.
3. There are no dispensaries in the street here
4. Father, I know to speak in Pāli now.
5. We see no ships on the river.
6. She wishes to go with the maidens to see the school.
7. With faith the girl goes to offer flowers to the Buddha.
8. You are sitting in the preaching hall to hear the Doctrine.
9. Boys and girls wish to bathe in rivers.
10. There are no patients in the hospital.
11. We study languages to obtain wisdom.
12. I do not wish to go in ships.
13. With faith they sit in the hall to learn the Doctrine.
14. I do not know the language of the letter.
15. O girls, do you know the way to go home?
16. He is bringing a book to give to the wife.



**Yathā agāram suchannam, vuṭṭhī na samativijjhati;
Evam subhāvitam cittam, rāgo na samativijjhati.**

As rain does never penetrate a house that is well-thatched,
so lust does never penetrate the mind well cultivated.

Explanation verse 14: When the house is well protected by a well-thatched roof, it is not harmed by the rain, because rain cannot seep through it. In the same way, the restrained mind too does not allow the seeping of unwholesome thoughts. Therefore the restrained mind is not penetrated by any kind of evil and corruption.

Lesson VII

A. Aorist (general past tense) - Active Voice

The usual past tense, which is called the “aorist” tense, is generally formed directly from the root (more rarely from the present tense stem) by adding special inflections. In the past tense an **a-** is optionally used before the root. This **a** goes between the prefix, if any, and the root. It is called the “augment”. The vowel **a-** is prefixed to the root as an indication of past time, though the difference of inflections avoids ambiguity in most cases.

The aorist is used for all kinds of past actions, including the “historical” or “narrative” use of the past tense. The second and first persons plural are not often found in the Pāli texts. The third person is extremely common, both in singular and in plural forms.

In Pāli there are four types of aorists which go in pairs:

- Root aorist } asigmatic type
- A-aorist }
- S-aorist } sigmatic type
- IS-aorist }

The **root aorist** is rarely found except in verse. It is formed by adding the secondary personal endings directly to the root preceded by the augment **a-**. The **A-aorist** (also called thematic or “asigmatic”) is similarly formed by adding the secondary personal ending to the root, but in this case by means of the suffix **-a**.

The **S-aorist** is formed by inserting **-s-** between the root vowel or the vowel of the base and the given personal endings. This aorist is used with roots ending in vowels, and the **-s-** is inserted to join the endings to the root or to the base. They are added also to some roots ending in a consonant when the **-s-** becomes assimilated to that consonant. The sigmatic desinences (desinence → termination, ending or suffix of a word) are used mostly with the derivative verbs (verbs formed through affixes, an affix being a meaningful element added to another meaningful word resulting in a new independent word. Example: class → classify), and among them mainly with the causative verbs (the commonest class of derivatives), which end in the vowel **-e**.

The verbs of the 7th conjugation, which also end in **-e**, form their aorist in the same way. However, the sigmatic aorist desinences are placed after some roots which do not belong to the 7th conjugation or to the derivative verbs:

- After roots ending in a vowel, with or without the augment **a**, for example: **vdā**, to give; **vtha**, to stand; **vhā**, to abandon; **vsu**, to hear; etc...
- After some roots ending in a Consonant, in which case the usual rules of assimilation are strictly applied.

The **IS-aorist** is by far the most common in Pāli. It is formed by adding the secondary personal endings by means of the suffix **-is** either to the root in its *guṇa* grade or to the stem of the present. This is a grammatical procedure at the end of which the conjugation looks like in the **S-aorist** except for the third person plural, where the **-is-** remains present after the grammatical changes. In the first person singular, however, the ending may be **-m** or **-am**, so that in the case of **-am**, the **-is-** also remains present.

The following tables show the endings and the conjugation of the four different aorists. This does not mean that all Pāli verbs can be conjugated in the four aorists, but the verb "to go" may be adequate for this purpose. Note, however, that the aorist is determined by various grammatical processes, so irregularities may appear.

	root aorist	A-aorist	S-aorist	IS-aorist
Aham	-m̄	-am̄, -a, -ā	-sim̄	-im̄, -isam̄, -issa
Tvam̄	-o, -ā	-o, -a, -ā, -asi	-si	-i, -ī
So/Sā	-ā	-ā, -a	-si	-i
Mayam̄	-mhā, -mha	-āma, -amhā, -amha	-simha, -simhā, -mha	-imha, -imhā
Tumhe	-ttha	-atha, -attha	-sittha, -ttha	-ittha
Te	-um̄, -u, -ū	-um̄, -msu, -u, -ū	-sum̄, -(si)msu, -sisum̄	-imsu, -isum̄, -um̄

vgam (root) / gaccha (stem); to go				
	root aorist	A-aorist	S-aorist	IS-aorist
Aham	agam̄	agamam̄	agamāsim̄	gacchim̄, agamim̄*
Tvam̄	agā	agamā	agamāsi	gacchi, agami
So/Sā	agā	agamā	agamāsi	gacchi, agami
Mayam̄	agumha	agamāma/agamamha	agamamha	gacchimha, agamimha
Tumhe	aguttha	agama(t)tha	agamattha	gacchittha, agamittha
Te	agum̄	agamum̄	agamamsu	gacchimsu, agamisum̄

*Alternative forms: gacchisam̄, agamisam̄

Further examples of verb conjugations in the aorist:

Root & A.	vṭhā* , to stand (root aorist)	vdā , to give (root aorist)	vdis* , to see (A-aorist)
Aham	aṭṭham̄, I stood	adam̄, I gave	addasam̄, I saw
Tvam̄	aṭṭhā, you stood	adā, you gave	addasā, you saw
So/Sā	aṭṭhā, s/he stood	adā, s/he gave	addasā, s/he saw
Mayam̄	aṭṭhamha, we stood	adamha, we gave	addasāma/-samha, we saw
Tumhe	aṭṭhattha, you stood	adattha, you gave	addasa(t)tha, you saw
Te	aṭṭhum̄, they stood	adum̄/adū, they gave	addasum̄, they saw

*ṭhā undergoes reduplication: tṭha

*dis undergoes reduplication: ddis

S-aorist	vṭhā , to stand	vdā , to give	vdis , to preach
Aham	aṭṭhāsim̄, I stood	adāsim̄, I gave	desesim̄, I preached
Tvam̄	aṭṭhāsi, you stood	adāsi, you gave	desesi, you preached
So/Sā	aṭṭhāsi, s/he stood	adāsi, s/he gave	desesi, s/he preached
Mayam̄	aṭṭhāsimha, we stood	adāsimhā, we gave	desesimha, we preached
Tumhe	aṭṭhāsittha, you stood	adāsittha, you gave	desesittha, you preached
Te	aṭṭham̄su, they stood	adāmsu, they gave	desesum̄*, they preached

*also desesimsu

IS-aorist	(p)pa-(k)vkam , to go away	vbhās , to say	(ni)vṣad , to sit down
Aham	pakkāmi(sa)m̄, I went away	abhāsi(sa)m̄, I said	nisidi(sa)m̄, I sat down
Tvam̄	pakkāmi, you went away	abhāsi, you said	nisidi, you sat down
So/Sā	pakkāmi, s/he went away	abhāsi, s/he said	nisidi, s/he sat down
Mayam̄	pakkamimhā, we went away	abhāsimhā, we said	nisidimhā, we sat down
Tumhe	pakkamittha, you went away	abhāsittha, you said	nisidittha, you sat down
Te	pakkamisum̄, they went away	abhāsisum̄, they said	nisidisum̄, they sat down

B. Special forms “āha” and “āhu”

The forms **āha** and **āhu** are isolated forms, the remnants of a sanskrit past perfect formation that has otherwise virtually disappeared from Pāli. The form **āha**, “he (has) said”, is singular, while **āhu** is originally plural, but is also found with a singular sense: “he/they has/have said” or “it has been said”.

C. Personal Pronouns - Genitive (Possessive) Form

		SINGULAR	PLURAL		
1 st	m. f. n.	mama(m), mayham	my	amh(āk)am	our
2 nd	m. f. n.	tava(m), tuyham	your	tumh(āk)am	your
3 rd	m. n.	tassa	his	tes(ān)am	their
	f.	tassā(ya), tissā(ya)	her	tās(ān)am	

New words			
aparaṇha (m.)	afternoon	pātarāsa (m.)	morning meal
ciram (indec.)	long, for a long time	pubbaṇha (m.)	forenoon
eva (indec.)	just, quite, even, only	purato (indec.)	in the presence of
hīyo (indec.)	yesterday	sāyamāsa (m.)	evening meal, dinner
pāto (indec.)	early in the morning	viya (indec.)	like

Exercise 7-A Translate into English.

1. Buddho loke uppajji.
2. Hīyo samaṇo dhammām desesi.
3. Dārako pātova* tassa pāṭhasālam agami.
4. Ācariyā tesam sissānam pubbañhe ovādaṇam adaṇsu.
5. Ciram te amhākam gharam na agamimṣu.
6. Dārikā tāsam janakassa purato aṭṭhaṇsu.
7. Tvam tassā hatthe mayham pottakam passi**.
8. Tvam gaṅgāyam nahāyitum pātova agami.
9. Tvam ajja pātarāsaṇ na bhuñji.
10. Kuhim tumhe tumhākam mittehi saddhim aparanhe agamittha?
11. Kasmā tumheyeva*** mama ācariyassa lekhanāni na likhittha?
12. Tumhe ciram mayham putte na passittha.
13. Aham tuyham paṇṇākāre hīyo na alabhim.
14. Ahameva**** gilānānam ajja osadham adāsim.
15. Aham asse passitum visikhāyam aṭṭhāsim.
16. Mayam tuyham ācariyassa sissā ahosimhā.
17. Mayam ajja pubbañhe na uggaṇhimhā.
18. Samanā viya mayampi***** saddhāya dhammām suṇimhā.

***pāto + eva = pātova.** here the **e** is dropped.

**vdis, to see (S-aorist)

*****tumhe + eva = tumheyeva.** sometimes **y** is augmented (added) between vowels.

******ahaṇ + eva = ahameva.** when a niggahita is followed by a vowel it is changed into **m**.

*******mayam + api = mayampi.** here the following vowel is dropped and niggahita is changed into **m**.

Exercise 7-B Translate into Pāli.

1. I slept on my bed.
2. I stood in their garden in the evening.
3. I sat on a bench in the hall to write a letter to his friend.
4. We bathed in the river in the early morning*.
5. We ourselves** treated the sick yesterday.
6. For a long time we lived in our uncle's house in the city.
7. Child, why did you stand in front of your teacher?
8. Wife, you cooked rice in the morning.
9. Son, where did you go yesterday?
10. You obtained wisdom through your teachers.
11. Why did you not hear the Doctrine like your father?
12. Where did you take your dinner yesterday?
13. She was standing in her garden for a long time.
14. He himself*** washed the feet of his father.
15. For a long time my friend did not buy goods from his shop.
16. The doctors did not come to the hospital in the afternoon.
17. The boys and girls did not bring their books to school yesterday.
18. I myself gave medicine to the sick last**** morning.

*Use **pātova**.

Use **mayameva (**mayam** + **eva**).

***Use **so eva**.

****Use **hīyo**.



**Idha socati pecca socati, pāpakārī ubhayattha socati;
So socati so vihaññati, disvā kammakiliṭṭhamattano.**

Here one grieves, one grieves hereafter, in both ways does the evil-doer grieve;
one grieves and is afflicted, one's own base kammas seeing.

Explanation verse 15: People who commit evil actions are unaware of their consequences at the moment of performance. Therefore, they tend to repent on seeing the consequences of what they did. This creates grief. This does not mean that one must suffer the consequences of one's deeds for ever, without any hope. If that is the case, there would be no benefit in leading a religious life, nor is there any opportunity to work for one's emancipation. But for this to be fulfilled, one must stop doing evil and start developing wisdom and good will.

Lesson VIII

A. Declension of Nouns Ending in -i; Masculine & Neuter

In this type of declension the masculine and neuter nouns are almost identically declined except for the plural form of the nominative, accusative and vocative cases. The short -i noun ending becomes long in the plural.

muni (masculine) sage		
	SINGULAR	PLURAL
Nominative	muni , a sage•the sage	munī/munayo , sages•the sages
Accusative	munim , a sage•the sage	
Genitive	munino/-ssa , of a sage	munīnam , of sages
Dative	munino/-ssa , to•for a sage	munīnam , to•for sages
Instrumental	muninā , by•with a sage	munī(b)hi , by•with sages
Ablative	muninā/-mhā/-smā , from a sage	munī(b)hi , from sages
Locative	munimhi/-smim , in•on•upon a sage	munīsu , in•on•upon sages
Vocative	muni , O sage!	munī/munayo , O sages!

kapi (masculine) monkey		
	SINGULAR	PLURAL
Nominative	kapi , a sage•the sage	kapī/kapayo , sages•the sages
Accusative	kapim , a sage•the sage	
Genitive	kapino/-ssa , of a sage	kapīnam , of sages
Dative	kapino/-ssa , to•for a sage	kapīnam , to•for sages
Instrumental	kapinā , by•with a sage	kapī(b)hi , by•with sages
Ablative	kapinā/-mhā/-smā , from a sage	kapī(b)hi , from sages
Locative	kapimhi/-smim , in•on•upon a sage	kapīsu , in•on•upon sages
Vocative	kapi , O sage!	kapī/kapayo , O sages!

at̄thi (neuter) bone		
	SINGULAR	PLURAL
Nominative	at̄thi , a bone•the bone	at̄thī/at̄thīni , bones•the bones
Accusative	at̄thim , a bone•the bone	
Genitive	at̄thino/-ssa , of a bone	at̄thīnam , of bones
Dative	at̄thino/-ssa , to•for a bone	at̄thīnam , to•for bones
Instrumental	at̄thinā , by•with a bone	at̄thī(b)hi , by•with bones
Ablative	at̄hinā/-mhā/-smā , from a bone	at̄thī(b)hi , from bones
Locative	at̄himhi/-smim , in•on•upon a bone	at̄thisu/-īsu , in•on•upon bones
Vocative	at̄thi , O bone!	at̄thī/at̄thīni , O bones!

Masculine & Neuter Nouns					
adhipati (m.)	chief, master	kavi (m.)	poet	vāri (n.)	water
aggi (m.)	fire	maṇi (m.)	jewel	akkhi (n.)	eye
asi (m.)	sword	narapati (m.)	king	sappi (n.)	ghee
atithi (m.)	guest	ñāti (m.)	relative	dadhi (n.)	curds
gahapati (m.)	householder	pati (m.)	husband, lord	acci (n.)	flame
kapi (m.)	monkey	vīhi (m.)	paddy	satthi (n.)	thigh

B. The Gerund with Past Participle

The Gerund always denotes an action completed before another; it may be translated by the word “having” followed by a past participle as: **gantvā**, “having gone”; or by the past tense followed by the conjunction “and”: **gantvā**, “he went and...”. The gerund, therefore, being very extensively used, is the most common connective construction in Pāli, and practically does away with the Pāli conjunction equivalent to the English “and” connecting two sentences.

The gerund is formed by means of suffixes: **-tvā**, **-tvāna**, **-tūna**, **-ya**, and **-tya**. It is indeclinable and partakes of the nature of a participle. It is generally formed by adding the suffix **-tvā** to the stem. If the ending of the stem is **-a**, it is often changed into **-i**, and other minor changes may also take place in other verbs. Sometimes **-tvāna** and **-tūna** are also added to the base. The suffix **-tvā** is most commonly met with; the suffixes **-tvāna**, **-tūna** and sometimes **-tūnam** are used as substitutes of **-tvā** and are found in poetry much more than in prose. Examples:

- **vpac**, to cook; **pacitvā**, having cooked
- **vkhād**, to eat; **khāditvā** having eaten
- **vlabh**, to obtain; **laddhā**, obtained; **labhitvā**, having obtained
- **vñī**, to lead; **netvā**, having led
- **vchid**, to cut; **chetvā**, having cut
- **vkar**, to make; **katvā**, having made
- **vṭhā**, to stand, remain; **thitvā**, having stood, remained
- **vbhī**, to fear; **bhitvā**, having feared, fearing
- **vdā**, to give; **datvā**, having given
- **vbhuj**, to eat; **bhutvā**, having eaten
- **vāp-pa = vpāp**, to get; **patvā**, having got
- **vji**, to conquer; **jitvā**, **jetvā**, having conquered

Illustrations:

- **Sā nisīditvā bhuñji**, Having sat down she ate
- **Buddham vanditvā dhammam sotum agamī**, Having saluted the Buddha, he went to hear the Doctrine.
- **So ṭhatvā vadi**, He stood and spoke (or) standing he spoke
- **So kīlitvā nahāyitum agami**, After having played, he went to bathe.

The suffix **-ya** is not so restricted in use as **-tvāna** and **-tūna**. It is used mostly with roots compounded with prefixes, but in a few cases it is used with simple roots. The suffix **-tya**, which becomes regularly **-cca**, is merely a form of **-ya**, initial **t** being inserted between the gerund suffix **-ya** and the root. Some examples:

- **vsic**, to sprinkle; **nisiñciya**, having besprinkled
- **vjā**, to know; **vijāniya**, having known, discerned
- **Vikkh**, to see; **samekkhiya**, having reflected
- **vcint**, to think; **cintiya**, having thought
- **vbhuj**, to eat; **bhuñjiya**, having eaten
- **vhan**, to strike; **ā + han + t + ya = āhacca**, having struck; final **n** being dropped before initial **t**
- **vhan**, to strike; **upa + han + t + ya = upahacca**, having vexed
- **vhan**, to strike; **u + han + t + ya = uhacca**, having destroyed
- **vi**, to go; **paṭi + i + t + ya = paṭicca**, following upon, from
- **vhar**, to take away; **ā + har + t + ya = āhacca**, having reached, attained

Exercise 8-A Translate into English.

1. Muni narapatim Dhammena saṅgaṇhitvā agami.
2. Kapayo rukkham āruhitvā phalāni khādiṁsu.
3. Kadā tumhe kavimhā potthakāni alabhittha?
4. Aham tesam ārāme adhipati ahosim.
5. Mayam gahapatīhi saddhim gaṅgāya udakam āharitvā aggimhi khipimhā.
6. Narapati hatthena asim gahetvā assam āruhi.
7. Tvaṁ tuyham patim ādarena saṅgaṇho.
8. Gahapatayo narapatino purato ṭhatvā vadim̄su.
9. Atithī amhākam gharam āgantvā āhāram bhuñjim̄su.
10. Sakuṇā khettesu vīhiṁ disvā khādiṁsu.
11. Narapati gahapatimhā maṇim labhitvā kavino adāsi.
12. Adhipati atithīhi saddhim āhāram bhuñjitvā munim passitum agami.
13. Aham mayham nātino ghare ciram vasim.
14. Sunakhā aṭṭhīhi gahetvā magge dhāviṁsu.
15. Dhammad sutvā gahapatinam Buddhe saddham uppajji.

Exercise 8-B Translate into Pāli.

1. The father of the sage was a king.
2. O householders, why did you not advise your children to go to school?
3. We saw the king and came.
4. I went and spoke to the poet.
5. The chief of the temple sat on a chair and preached the Doctrine to the householders.
6. Only yesterday I wrote a letter and sent to my master.
7. The poet compiled a book and gave to the king.
8. Our relatives lived in the guest's house for a long time and left only (this) morning.
9. The householders bought paddy from the farmers and sowed in their fields.
10. We sat on the benches and listened to the advice of the sage.
11. The king built a temple and offered to the sage.
12. After partaking* my morning meal with the guests I went to see my relatives.
13. I bought fruits from the market and gave to the monkey.
14. Why did you stand in front of the fire and play with the monkey?
15. Faith arose in the king after hearing the Doctrine from the sage.

*Use **bhuñjitvā**.



**Idha modati pecca modati, katapuñño ubhayattha modati;
So modati so pamodati, disvā kammavisuddhimattano.**

Here one joys, one joys hereafter, in both ways does the merit-maker joy;
one joys and one rejoices, one's own pure kammas seeing.

Explanation verse 16: A wise person does wholesome kammas. Having done wholesome kammas that person rejoices here in this world and in the life after as well. Unselfish joy arises in that person seeing the goodness of those kammas, allowing that person to step on the path leading to the final liberation from the cycle of rebirth.

Lesson IX

A. Feminine Nouns Ending in -i

In this type of declension the short **-i** noun ending becomes long in the plural. For a slightly different declination of certain feminine nouns ending in **-i** see Duroiselle's Grammar p. 32 → declination of **jāti**.

bhūmi (f.) ground, earth		
	SINGULAR	PLURAL*
Nominative	bhūmi , a ground•the ground	bhūmī/bhūmiyo/bhūmyo , grounds•the grounds
Accusative	bhūmīm , a ground•the ground	
Genitive	bhūmiyā, bhūmyā of a ground	bhūmīnām , of grounds
Dative	bhūmiyā, bhūmyā to•for a ground	bhūmīnām , to•for grounds
Instrumental	bhūmiyā, bhūmyā by•with a ground	bhūmī(b)hi , by•with grounds
Ablative	bhūmiyā, bhūmyā from a ground	bhūmī(b)hi , from grounds
Locative*	bhūmiyā, bhūmyā , in•on•upon a ground	bhūmīsu , in•on•upon grounds
Vocative	bhūmi , O ground!	bhūmī/bhūmiyo/bhūmyo , O grounds!
*also bhūmiyam, bhūmyam		

Remark: There is an ancient Locative singular with an **-o** ending: **bhūmo**.

New words					
aṅguļi (f.)	finger	khanti (f.)	patience	pīti (f.)	joy
aṭavi (f.)	forest	ratti (f.)	night	rati (f.)	attachment
bhaya (n.)	fear	kuddāla (m., n.)	spade	kūpa (m.)	well
mutti (f.)	deliverance	soka (m.)	grief	s(u)ve (adv.)	tomorrow

B. Future Tense

The future tense terminations are formed by adding **-essa-** or **-issa-** between the root and the present tense terminations. In the future tense the vowel preceding the termination (that is, the vowel which makes a verbal root into a verbal base → see lesson I b) is changed into **-i** or **-e**.

	✓pac , to cook	✓su , to hear	✓dis , to preach
Aham	pacissāmi , I will cook	sunissāmi , I will hear	desessāmi , I will preach
Tvam	pacissasi , you will cook	sunissasi , you will hear	desessasi , you will preach
So/Sā	pacissati , s/he will cook	sunissati , s/he will hear	desessati , s/he will preach
Mayam	pacissāma , we will cook	sunissāma , we will hear	desessāma , we will preach
Tumhe	pacissatha , you will cook	sunissatha , you will hear	desessatha , you will preach
Te	pacissanti , they will cook	sunissanti , they will hear	desessanti , they will preach
	✓vand , to salute	✓dhāv , to run	✓gam , to go
Aham	vandissāmi , I will salute	dhāvissāmi , I will run	gacchissāmi , I will go
Tvam	vandissasi , you will salute	dhāvissasi , you will run	gacchissasi , you will go
So/Sā	vandissati , s/he will salute	dhāvissati , s/he will run	gacchissati , s/he will go
Mayam	vandissāma , we will salute	dhāvissāma , we will run	gacchissāma , we will go
Tumhe	vandissatha , you will salute	dhāvissatha , you will run	gacchissatha , you will go
Te	vandissanti , they will salute	dhāvissanti , they will run	gacchissanti , they will go

C. Conjugation practice

VERBS					
VERB 3 RD P.	ROOT	MEANING	VERB 3 RD P.	ROOT	MEANING
bhavati	vbhū	becomes (be)	pavisati	vvis with pa-	enters
khaṇati	vkhaṇ	digs		vtar	crosses
jāyati	vjan	arises, is born		vāp with pa-	arrives

	vbhū, to become	vkhaṇ, to dig	vjan, to arise
Aham	bhavissāmi, I will become	khaṇissāmi, I will dig	janissāmi, I will arise
Tvam	bhavissasi, you will become	khaṇissasi, you will dig	janissasi, you will arise
So/Sā	bhavissati, s/he will become	khaṇissati, s/he will dig	janissati, s/he will arise
Mayam	bhavissāma, we will become	khaṇissāma, we will dig	janissāma, we will arise
Tumhe	bhavissatha, you will become	khaṇissatha, you will dig	janissatha, you will arise
Te	bhavissanti, they will become	khaṇissanti, they will dig	janissanti, they will arise
	vvis, to enter	vtar, to cross	vāp, to arrive
Aham	visessāmi, I will enter	tarissāmi, I will cross	pāpuṇissāmi, I will arrive
Tvam	visessasi, you will enter	tarissasi, you will cross	pāpuṇissasi, you will arrive
So/Sā	visessati, s/he will enter	tarissati, s/he will cross	pāpuṇissati, s/he will arrive
Mayam	visessāma, we will enter	tarissāma, we will cross	pāpuṇissāma, we will arrive
Tumhe	visessatha, you will enter	tarissatha, you will cross	pāpuṇissatha, you will arrive
Te	visessanti, they will enter	tarissanti, they will cross	pāpuṇissanti, they will arrive

D. Conditional Tense

The conditional tense is rarely used, though it appears regularly when a false or impossible hypothesis is stated in the view of the speaker, and usually of the hearer, too. It is formed from the future stem with inflections of the aorist type with augment a-. Unlike the aorist, the conditional has the augment regularly except when there is a prefix.

	vpac, to cook	vsu, to hear	vdis, to preach
Aham	apacissam, if I cooked...	asunissam, if I heard...	adesessam, if I preached...
Tvam	apacissa, if you cooked...	asunissa, if you heard...	adesessa, if you preached...
So/Sā	apacissa, if s/he cooked...	asunissa, if s/he heard...	adesessa, if s/he preached...
Mayam	apacissamha, if we cooked...	asunissamha, if we heard...	adesessamha, if we preached...
Tumhe	apacissatha, if you cooked...	asunissatha, if you heard...	adesessatha, if you preached...
Te	apacissamsu, if they cooked...	asunissamsu, if they heard...	adesessamsu, if they preached...
	vvand, to salute	vdhāv, to run	vgam, to go
Aham	avandissam, if I saluted...	adhāvissam, if I run...	agacchissam, if I went...
Tvam	avandissa, if you saluted...	adhāvissa, if you run...	agacchissa, if you went...
So/Sā	avandissa, if s/he saluted...	adhāvissa, if s/he run...	agacchissa, if s/he went...
Mayam	avandissamha, if we saluted...	adhāvissamha, if we run...	agacchissamha, if we went...
Tumhe	avandissatha, if you saluted...	adhāvissatha, if you run...	agacchissatha, if you went...
Te	avandissamsu, if they saluted...	adhāvissamsu, if they run...	agacchissamsu, if they went...

Exercise 9-A Translate into English.

1. Gahapati kuddālena bhūmiyam kūpam khaṇissati.
2. Khantiyā pīti uppajjissati.
3. Narapati sve aṭavim pavisitvā munim passissati.
4. Gahapatayo bhūmyam nisīditvā dhammam sunissanti.
5. Rattiyam te aṭavisu na vasissanti.
6. Narapatino puttā aṭaviyam nagaram karissanti.
7. Narapati, tvam muttim labhitvā Buddho bhavissasi.
8. Kadā tvam aṭaviyā nikkhmitvā nagaram pāpuṇissasi?
9. Kuhiṁ tvam sve gamissasi?
10. Tumhe rattiyaṁ visikhāsu na vicarissatha.
11. Rattiyaṁ tumhe candam passissatha.
12. Aham assamhā bhūmiyam na patissāmi.
13. Aham mayham aṅgulīhi maṇim gaṇhissāmi.
14. Mayam gaṅgam taritvā sve aṭavim pāpuṇissāma.
15. Sve mayam dhammasālam gantvā bhūmyam nisīditvā muttim labhitum pītiyā dhammam sunissāma.
16. “Ratiyā jāyati soko; ratiyā jāyati bhayam.”

Exercise 9-B Translate into Pāli.

1. The monkey will eat fruits with his fingers.
2. He will cross the forest tomorrow.
3. Sorrow will arise through attachment.
4. Child, you will fall on the ground.
5. You will see the moon in the sky at night.
6. O sages, when will you obtain deliverance and preach the Doctrine to the world?
7. O farmers, where will you dig a well to obtain water for your fields?
8. Why will you not bring a spade to dig the ground?
9. I will go to live in a forest after receiving* instructions from the sage.
10. I will be a poet.
11. I will not stand in the presence of the king.
12. Through patience we will obtain deliverance.
13. Why shall we wander in the forests with fear?
14. We ourselves shall treat the sick with joy.

*Use **gahetvā**.



**Idha tappati pecca tappati, pāpakārī ubhayattha tappati;
“Pāpaṃ me kata”nti tappati, bhiyyo tappati duggatim gato.**

Here one burns, one burns hereafter, in both ways does the evil-doer burn;
evil I've done, remorsefully one burns, and more one burns passed to realms of woe.

Explanation verse 17: Those who do evil, those given to wrong kammas, are tortured in mind both here and hereafter. Being born in a state of woe after death the doer of evil keeps on torturing himself more with the thought “I have done evil kammas”. There is no way for that person to step on the path leading to the final liberation from the cycle of suffering, so that person will keep on being born, getting sick, getting old and dying.

Lesson X

A. Nouns Ending in -ī

In this type of declension the neuter form is missing. The -ī ending becomes short in the declensions in singular.

danḍī (m.) one who has a stick, a mendicant		
	SINGULAR	PLURAL
Nom.	danḍī , a mendicant•the mendicant	
Acc.	danḍīm/-inam , a mendicant	danḍī/danḍino , mendicants•the mendicants
Gen.	danḍino/-issa , of a mendicant	danḍīnam , of the mendicants
Dat.	danḍino/-issa , to•for a mendicant	danḍīnam , to•for the mendicants
Instr.	danḍinā , by•with a mendicant	danḍī(b)hi , by•with the mendicants
Abl.	danḍinā/-imhā/-ismā/-ito , from a mendicant	danḍī(b)hi , from the mendicants
Loc.	danḍini/-imhi/-ismim , in•on•upon a mendicant	danḍīsu , in•on•upon the mendicants
Voc.	danḍī , O mendicant!	danḍī/danḍino , O mendicants!

nārī (f.) woman		
	SINGULAR	PLURAL
Nom.	nārī , a woman•the woman	
Acc.	nārim , a woman•the woman	nārī/nāriyo , women•the women
Gen.	nāriyā , of a woman	nārīnam , of women
Dat.	nāriyā , to•for a woman	nārīnam , to•for women
Instr.	nāriyā , by•with a woman	nārī(b)hi , by•with women
Abl.	nāriyā , from a woman	nārī(b)hi , from women
Loc.	nāriyā/-iyam , in•on•upon a woman	nārīsu , in•on•upon women
Voc.	nārī , O woman!	nārī/nāriyo , O women!

In some cases the so-called “assimilation of y” takes place: final d + y becomes jj after elision of i + y into y.

nadī (f.) river		
	SINGULAR	PLURAL
Nom.	nadī , a river•the river	
Acc.	nadīm , a river•the river	nadī/nadiyo/najjo , rivers•the rivers
Gen.	nadiyā/nadyā/najjā , of a river	nadīnam , of rivers
Dat.	nadiyā/nadyā/najjā , to•for a river	nadīnam , to•for rivers
Instr.	nadiyā/nadyā/najjā , by•with a river	nadī(b)hi , by•with rivers
Abl.	nadiyā/nadyā/najjā , from a river	nadī(b)hi , from rivers
Loc.*	nadiyā/nadyā/najjā , in•on•upon a river	nadīsu , in•on•upon rivers
Voc.	nadī , O river!	nadī/nadiyo/najjo , O rivers!

*final ā may change to -am

Rules governing the aforementioned changes:

- ✓ final di + any vowel but i = jj + that vowel. (**nadī + yā = nadiyā = nadyā = najjā**)
- ✓ final dhi + any vowel but i = jjh + that vowel. (**adhi + eti = adhiyeti = adhyeti = ajheti**)
- ✓ final ti + any vowel but i = cc + that vowel. (**iti + ādi = itiyādi = ityādi = iccādi**)

New words			
appamāda (m.)	earnestness, heedfulness	puñña (n.)	merit, good
brahmacārī (m.)	celibate	sakhī (f.)	a female friend
dhammacārī (m.)	he who acts righteously	sugati (f.)	good or happy
dhana (n.)	wealth	dabbī (f.)	spoon
kumārī (f.)	girl	jananī (f.)	mother state
lakkhī (f.)	prosperity	rājinī (f.)	queen
mahesī (f.)	queen	duggati (f.)	evil state
medhāvī (m.)	wise man	bhaginī (f.)	sister
pāpa (n.)	evil	iva (indec.)	like
pāpakārī (m.)	evil-doer	bhikkhunī (f.)	nun
pātī (f.)	bowl	bhisī (f.)	mat
puñnakārī (m.)	well-doer	kākī (f.)	a female crow
sāmī (m.)	lord, husband	setṭha (adj.)	excellent, chief
sīhī (f.)	lioness	have (indec.)	indeed, certainly

B. The Formation of Feminines

Some feminines are formed by adding **-ā** and **-ī** to the masculines ending in **-a**.

Examples			
aja	goat	ajā	she-goat
assa	horse	assā	mare
upāsaka	male devotee	upāsikā	female devotee
dāraka	boy	dārikā	girl
(If the noun ends in -ka , the preceding vowel is often changed into -i .)			
deva	god	devī	goddess
dāsa	servant	dāsī	maid-servant
nara	man	nārī	woman

Some are formed by adding **-ni** or **-ini** to the masculines ending in **-a**, **-i**, **-ī**, and **-u**.

Examples			
rāja	king	rājinī	queen
hatthi	elephant	hatthinī	she-elephant
medhāvī	wise man	medhāvinī	wise woman
bhikkhu	monk	bhikkhunī	nun
Exceptions			
mātula	uncle	mātulānī	aunt
gahapati	male householder	gahapatānī	female householder

Exercise 10-A Translate into English.

1. "Dhammo have rakkhati Dhammacārī."
2. "Na duggatim gacchatī Dhammacārī."
3. Narā ca nāriyo ca puññam kātum dhanam denti.
4. Bhaginī tassa sāminā saddhim jananiṁ passitum sve gamissati.
5. Pāpakārī, tumhe pāpam kātum duggatīsu uppajjissatha.
6. Idāni mayam brahmacārino homa.
7. Mahesiyo nārīnam puññam kātum dhanam denti.
8. Hatthino ca hatthiniyo ca aṭavīsu ca pabbatesu ca vasanti.
9. Mayham sāmino jananī bhikkhunīnañca upāsikānañca saṅgañhi.
10. Mahesi narapatinā saddhim sve nagaram pāpuṇissati.
11. Medhāvino ca medhāviniyo ca appamādena Dhammam uggañhitvā muttim labhissanti.
12. Puññakārino brahmacārīhi saddhim vasitum icchanti.
13. Nāriyo mahesim passitum nagaram agamiṁsu.
14. Bhikkhuniyo gahapatānīnam ovādaṁ adāmuṁsu.
15. "Appamādañca medhāvī - dhanam setṭhamva** rakkhati."

*Niggahita (**m̄**) when followed by a group consonant is changed into the nasal of that particular group, e.g.,

- sam + gaho = saṅgaho
- sam + ṭhāna = saṅṭhāna
- aham + pi = ahampi
- aham + ca = ahañca
- tam + dhanam = tandhanam

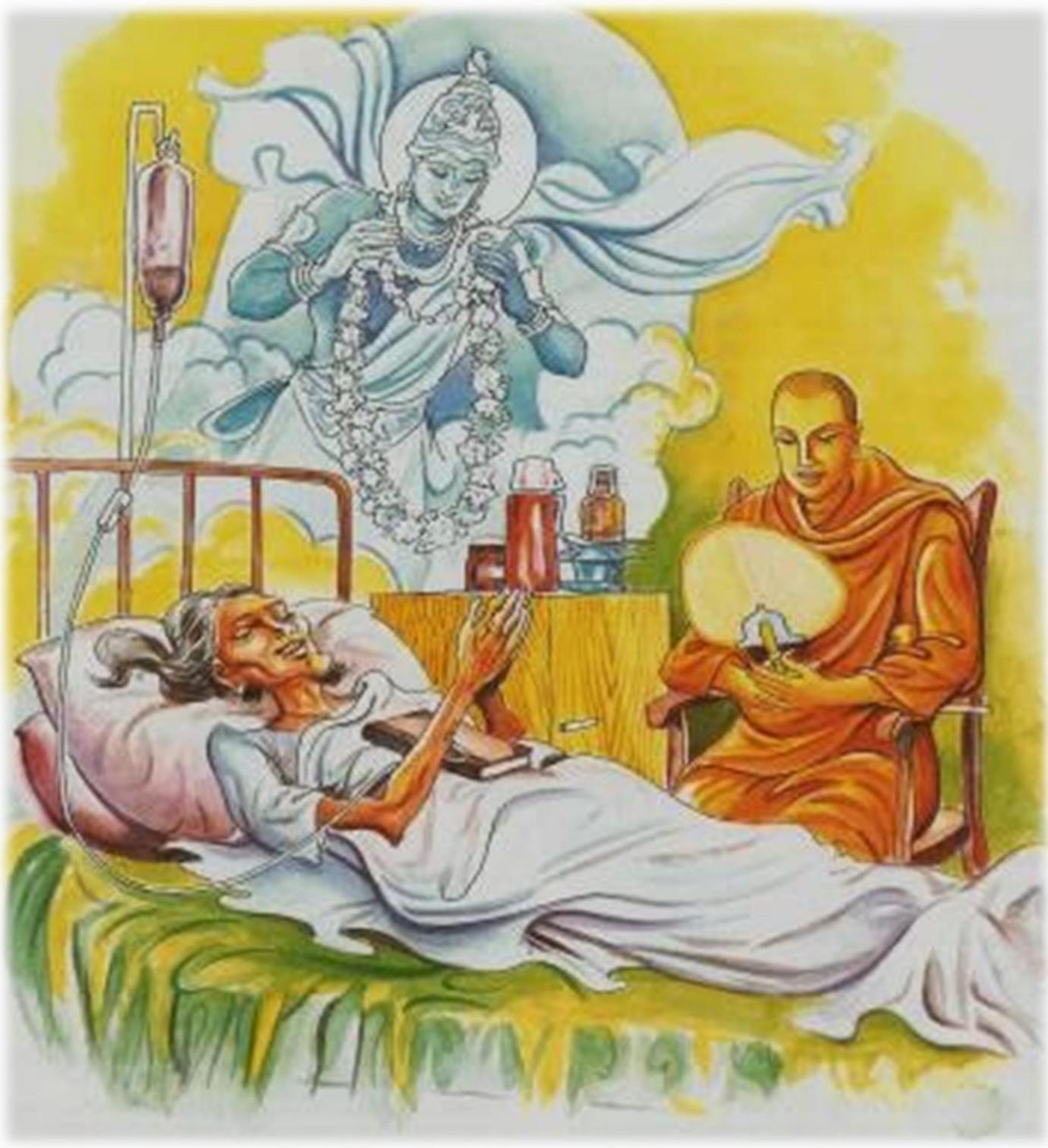
**setṭham + iva = setṭhamva

Exercise 10-B Translate into Pāli.

1. Those who act righteously will not do evil and be born in evil states.
2. The well-doers will obtain their deliverance.
3. My husband mounted the elephant and fell on the ground.
4. She went to school with her sister.
5. The queen's mother is certainly a wise lady.
6. Boys and girls are studying with diligence to get presents from their mothers and fathers.
7. Men and women go with flowers in their hands to the temple everyday.
8. My sister is protecting her mother as an excellent treasure.
9. Mother, I shall go to see my uncle and aunt tomorrow.
10. Amongst celibates* there are wise men.
11. Having seen the elephant, the she-goats ran away through fear.
12. The king, accompanied by** the queen, arrived in the city yesterday.

*Use the Locative.

Use **saddhim.



**Idha modati pecca modati, katapuñño ubhayattha modati;
So modati so pamodati, disvā kammavisuddhimattano.**

Here one's glad, one's glad hereafter, in both ways is the merit-maker glad;
'Merit I've made', serenely one is glad, and more one's glad passed to blissful states.

Explanation verse 18.: The person who has done good and virtuous deeds rejoices in this world. Gone to a pleasant state of existence after death, s/he enjoys inner peace exceedingly. This way he rejoices here and in the next world. In both worlds s/he enjoys inner peace realizing that virtuous deeds have been performed.

Lesson XI

A. Nouns Ending in -u and -ū

As for the declension of nouns ending in **-u**, the masculine, neuter and (in the plural form) the feminine nouns are identically declined except for the plural forms of the nominative, accusative and vocative cases. The short **-u** noun ending becomes long in the plural. Regarding the declension of nouns ending in **-ū**, the suffixes are much the same as those of the **-u** declension, and present no difficulty. In this case there are no neuter nouns; the long **-ū** becomes short in the singular and also in the plural in the nominative, accusative and vocative cases when declination takes place.

bhikkhu (m.) a bhikkhu, a buddhist monk		
	SINGULAR	PLURAL
Nom.	bhikkhu , a bhikkhu•the bhikkhu	
Acc.	bhikkhum , a bhikkhu•the bhikkhu	bhikkhū/bhikkhavo , bhikkhus•the bhikkhus
Gen.	bhikkhuno/-ssa , of a bhikkhu	bhikkhūnam , of bhikkhus
Dat.	bhikkhuno/-ssa , to•for a bhikkhu	bhikkhūnam , to•for bhikkhus
Instr.	bhikkhunā , by•with a bhikkhu	bhikkhū(b)hi , by•with bhikkhus
Abl.	bhikkhunā/-mhā/-smā , from a bhikkhu	bhikkhū(b)hi , from bhikkhus
Loc.	bhikkhumhi/-smim , in•on•upon a bhikkhu	bhikkhūsu , in•on•upon bhikkhus
Voc.	bhikkhu , O bhikkhu!	bhikkhū/-avo/-ave , O bhikkhus!

cakkhu (n.) eye		
	SINGULAR	PLURAL
Nom.	cakkhu , an eye•the eye	
Acc.	cakkhum , an eye•the eye	cakkhū/cakkhuni , eyes•the eyes
Gen.	cakkhuno/-ssa , of an eye	cakkhūnam , of eyes
Dat.	cakkhuno/-ssa , to•for an eye	cakkhūnam , to•for eyes
Instr.	cakkhunā , by•with an eye	cakkhū(b)hi , by•with eyes
Abl.	cakkhunā/-mhā/-smā , from an eye	cakkhū(b)hi , from eyes
Loc.	cakkhumhi/-smim , in•on•upon an eye	cakkhūsu , in•on•upon eyes
Voc.	cakkhu , O eye!	cakkhū/-ni , O eyes!

dhenu (f.) cow		
	SINGULAR	PLURAL
Nom.	dhenu , a cow•the cow	
Acc.	dhenum , a cow•the cow	dhēnū/dhenuyo , cows•the cows
Gen.	dhenuyā , of a cow	dhēnūnam , of cows
Dat.	dhenuyā , to•for a cow	dhēnūnam , to•for cows
Instr.	dhenuyā , by•with a cow	dhēnū(b)hi , by•with cows
Abl.	dhenuyā , from a cow	dhēnū(b)hi , from cows
Loc.	dhenuyā/-yam , in•on•upon a cow	dhēnūsu , in•on•upon cows
Voc.	dhenu , O cow!	dhēnū/dhenuyo , O cows!

abhibhū (m.) conqueror		
	SINGULAR	PLURAL
Nom.	abhibhū , a conqueror•the conqueror	abhibhū/abhibhuvo , conquerors•the conquerors
Acc.	abhibhum , a conqueror•the conqueror	
Gen.	abhibhuno/-ussa , of a conqueror	abhibhūnam , of conquerors
Dat.	abhibhuno/-ussa , to•for a conqueror	abhibhūnam , to•for conquerors
Instr.	abhibhunā , by•with a conqueror	abhibhū(b)hi , by•with conquerors
Abl.	abhibhunā/-mhā/-smā , from a conqueror	abhibhū(b)hi , from conquerors
Loc.	abhibhumhi/-smim , in•on•upon a conqueror	abhibhūsu , in•on•upon conquerors
Voc.	abhibhū , O conqueror!	abhibhū/abhibhuvo , O conquerors!

sabbaññū (m.) All-knowing One		
	SINGULAR	PLURAL
Nom.	sabbaññū , an All-knowing One•the ... One	sabbaññū/sabbaññuno , ... Ones•the ... Ones
Acc.	sabbaññum , an ... One•the ... One	
Gen.	sabbaññuno/-ussa , of an ... One	sabbaññūnam , of ... Ones
Dat.	sabbaññuno/-ussa , to•for an ... One	sabbaññūnam , to•for ... Ones
Instr.	sabbaññunā , by•with an ... One	sabbaññū(b)hi , by•with ... Ones
Abl.	sabbaññunā/-mhā/-smā , from an ... One	sabbaññū(b)hi , from ... Ones
Loc.	sabbaññumhi/-smim , in•on•upon an ... One	sabbaññūsu , in•on•upon ... Ones
Voc.	sabbaññū , O ... One!	sabbaññū/sabbaññuno , O ... Ones!

gotrabhū* (m.) Ariya		
	SINGULAR	PLURAL
Nom.	gotrabhū , an Ariya•the Ariya	gotrabhū/gotrabhuni , Ariyas•the Ariyas
Acc.	gotrabhum , an Ariya•the Ariya	gotrabhū/gotrabhuno , Ariyas•the Ariyas
Gen.	gotrabhuno/-ussa , of an Ariya	gotrabhūnam , of Ariyas
Dat.	gotrabhuno/-ussa , to•for an Ariya	gotrabhūnam , to•for Ariyas
Instr.	gotrabhunā , by•with an Ariya	gotrabhū(b)hi , by•with Ariyas
Abl.	gotrabhunā/-mhā/-smā , from an Ariya	gotrabhū(b)hi , from Ariyas
Loc.	gotrabhumhi/-smim , in•on•upon an Ariya	gotrabhūsu , in•on•upon Ariyas
Voc.	gotrabhū , O Ariya!	gotrabhū/gotrabhūni , O Ariyas!

vadhū (f.) young wife		
	SINGULAR	PLURAL
Nom.	vadhū , a young wife•the young wife	vadhū/vadhuyo , young wives• the young wives
Acc.	vadhum , a young wife•the young wife	
Gen.	vadhuyā , of a young wife	vadhūnam , of young wives
Dat.	vadhuyā , to•for a young wife	vadhūnam , to•for young wives
Instr.	vadhuyā , by•with a young wife	vadhū(b)hi , by•with young wives
Abl.	vadhuyā/-uto , from a young wife	vadhū(b)hi , from young wives
Loc.	vadhuyā/-uyam , in•on•upon a young wife	vadhūsu , in•on•upon young wives
Voc.	vadhū , O young wife!	vadhū/vadhuyo , O young wives!

*The word **Gotrabhū** properly means “become of the lineage”; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer a common worldling or ordinary person (**puthujana**), but an Ariya (or “noble one”), having Nibbāna as his or her aim.

New words			
āvuso (indec.)	friend, brother	madhu (m.)	honey
Bhante (indec.)	Lord, Reverend Sir	pañha (m.)	question
āyu (n.)	age	sādhukam (indec.)	well
dāru (n.)	wood, fire-wood	senā (f.)	army
dīpa (n.)	light, lamp	tiṇa (n.)	grass
kataññū (m.)	grateful person	yāgu (m.)	rice-gruel
khīra (n.)	milk	yāva* (indec.)	till
kuñjara (m.)	elephant	tāva* (indec.)	until
maccu (m.)	death	*yāva...tāva = as long as ... so long.	

B. Imperative/Benedictive Tense

This mood is used to express a command or wish, and it corresponds to the Imperative and Benedictive moods. The vowel preceding -hi, -mi, and -ma is always lengthened. In the second person there is an additional termination -a or -e.

	vpac, to cook	vsu, to hear	vdis, to preach
Aham	pacāmi, may I cook	suṇāmi, may I hear	desemi, may I preach
Tvam	paca/pacāhi, may you cook	suṇa/suṇāhi, may you hear	dese/desehi, may you preach
So/Sā	pacatu, may s/he cook	suṇatu, may s/he hear	desetu, may s/he preach
Mayam	pacāma, may we cook	suṇāma, may we hear	desema, may we preach
Tumhe	pacatha, may you cook	suṇatha, may you hear	desetha, may you preach
Te	pacantu, may they cook	suṇantu, may they hear	desentu, may they preach

	vvand, to salute	vdhāv, to run	vgam, to go
Aham	vandāmi, may I salute	dhāvāmi, may I run	gacchāmi, may I go
Tvam	vanda/vandāhi, may you salute	dhāva/dhāvāhi, may you run	gaccha/gacchāhi, may you go
So/Sā	vandatu, may s/he salute	dhāvatu, may s/he run	gacchatu, may s/he go
Mayam	vandāma, may we salute	dhāvāma, may we run	gacchāma, may we go
Tumhe	vandatha, may you salute	dhāvatha, may you run	gacchatha, may you go
Te	vandanti, may they salute	dhāvantu, may they run	gacchantu, may they go

ILLUSTRATIONS		
Command	Idha āgaccha	Come here
	Tvam gharasmā nikhamāhi	You go away from the house
	Tumhe idha tiṭṭhatha	You stand here
Wish	Aham Buddho bhavāmi	May I become a Buddha
	Buddho dhammad desetu	Let the Buddha preach the Doctrine
Prohibition (with mā*)	mā gaccha	do not go

*This particle is mostly used with the Aorist 3rd person, e.g.,

- mā agamāsi, do not go.
- mā aṭṭhasi, do not stand.
- mā bhuñji, do not eat.

C. Conjugation practice

VERBS					
VERB 3 RD P.	ROOT	MEANING	VERB 3 RD P.	ROOT	MEANING
bujjhati	\sqrt{buddh} *	understands	jīvati	$\sqrt{jīv}$	lives
dhunāti	\sqrt{dhu}	destroys	pucchati	\sqrt{pucch}	asks
kujjhati	\sqrt{kudh} *	gets angry	gaṇhati	$\sqrt{gah} (+ \eta)$	takes

*dh → jjh (see p.62)

	\sqrt{buddh} *, to understand	\sqrt{dhu} , to destroy	\sqrt{kudh} *, to get angry
Aham	bujjhāmi , may I understand	dhunāmi , may I destroy	kujjhāmi , may I get angry
Tvam	bujjha/bujjhāhi , may you und...	dhuna/dhunāhi , may you des...	kujjha/kujjhāhi , may you get...
So/Sā	bujjhātu , may s/he understand	dhunātu , may s/he destroy	kujjhātu , may s/he get angry
Mayam	bujjhāma , may we understand	dhunāma , may we destroy	kujjhāma , may we get angry
Tumhe	bujjhātha , may you understand	dhunātha , may you destroy	kujjhātha , may you get angry
Te	bujjhāntu , may they understand	dhunāntu , may they destroy	kujjhāntu , may they get angry

	$\sqrt{jīv}$, to live	\sqrt{pucch} , to ask	$\sqrt{gah} (+ \eta)$, to take
Aham	jīvāmi , may I live	pucchāmi , may I ask	gaṇhāmi , may I take
Tvam	jīva/jīvāhi , may you live	puccha/pucchāhi , may you ask	gaṇha/gaṇhāhi , may you take
So/Sā	jīvātu , may s/he live	pucchatu , may s/he ask	gaṇhātu , may s/he take
Mayam	jīvāma , may we live	pucchāma , may we ask	gaṇhāma , may we take
Tumhe	jīvātha , may you live	pucchātha , may you ask	gaṇhātha , may you take
Te	jīvantī , may they live	pucchāntu , may they ask	gaṇhāntu , may they take

Exercise 11-A Translate into English.

1. Sabbaññū bhikkhūnaṁ dhammam̄ desetu!
2. Dhenu tiṇaṁ khādatu!
3. Āvuso, aṭaviyā dārum̄ āharitvā aggim̄ karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaṁ dhammam̄ desessāmi, sādhukam̄ suṇatha.
6. “Dhunātha maccuno senaṁ - naļāgāraṇva kuñjaro.”
7. Yāvāham̄ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pañhaṁ sādhukam̄ bujjhantu!
9. Sissā, sadā kataññū hotha.
10. Kataññuno, tumhe āyum labhitvā ciram̄ jīvatha!
11. “Dhammam̄ pibatha, bhikkhavo.”
12. Mayham̄ cakkhūhi pāpam̄ na passāmi, Bhante.
13. Dhenuyā khīram̄ gahetvā madhunā saddhim̄ pibāma.
14. Āvuso, bhikkūnaṁ purato mā tiṭṭhatha.
15. Bhante, bhikkhumhā mayam̄ pañhaṁ pucchāma.
16. Narā ca nāriyo ca bhikkhūhi dhammam̄ sādhukam̄ sutvā puññam̄ katvā sugatīsu uppajjantu!

Exercise 11-B Translate into Pāli.

1. Let him salute the bhikkhus!
2. May you live long, O All-knowing One!
3. Do not give grass to the cows in the afternoon.
4. Friend, do not go till I come.
5. Reverend Sirs, may you see no evil with your eyes!
6. Let us sit on the ground and listen to the advice of the Bhikkhus.
7. May you be grateful persons!
8. Let them stay here till we bring firewood from the forest.
9. O young wives, do not get angry with your husbands.
10. May I destroy the army of death!
11. May I drink rice-gruel with honey!
12. May we know your age, O bhikkhu!
13. Do not stand in front of the elephant.
14. O house-holders, treat your mothers and fathers well.
15. Friends, do not offer rice-gruel to the Bhikkhus till we come.
16. Do not drink honey, child.



Appampi ce saṁhita bhāsamāno, dhammassa hoti anudhammacārī;
Rāgañca dosañca pahāya moham, sammappajāno suvimuttacitto;
Anupādiyāno idha vā huram vā, sa bhāgavā sāmaññassa hoti.

Though few of the sacred texts he chant in Dhamma does his practice run,
clear of delusion, lust and hate, wisdom perfected, with heart well-freed.

Explanation verse 20: A true seeker of truth may not have extensive knowledge from Dhamma texts, but if the seeker puts the Dhamma assiduously in practice in everyday life, lives in accordance with the way of life explained by the Buddha, if the seeker has got rid of passion, ill-will and delusion, and is also free from clinging to worldly things, then the seeker is a partaker of the life of a monk and a practitioner of Dhamma.

Lesson XII

A. Personal Pronouns - 1st and 2nd Person

amha (pron.) I				
	SINGULAR		PLURAL	
Nom.	aham	I	mayam, amhe, no	we
Acc.	mam, mamaṁ	me	amhākam, amhe, no	us
Gen.	mama(m), mayham, amham, me	my		our
Dat.		to•for me		to•for us
Instr.	mayā, me	by•with me	amhe(b)hi, no	by•with us
Abl.	mayā	from me	amhe(b)hi	from us
Loc.	mayi	in•on•upon me	amhesu	in•on•upon us

The particles **me** and **no** are never used at the beginning of a sentence

tumha (pron.) you				
	SINGULAR		PLURAL	
Nom.	tvam, tuvam	you	tumhe, vo	you
Acc.	tam, tavam, tvam, tuvam	you	tumhākam, tumhe, vo	you
Gen.	tava, tuyham, tumham, te	your	tumhākam, vo	your
Dat.		to•for you		to•for you
Instr.	tvayā, tayā, te	by•with you	tumhe(b)hi, vo	by•with you
Abl.	tvayā, tayā	from you	tumhe(b)hi	from you
Loc.	tvayi, tayi	in•on•upon you	tumhesu	in•on•upon you

The particles **te** and **vo** are never used at the beginning of a sentence

B. Optative Tense

In the optative tense, the three singular endings **-yyāmi**, **-yyāsi** and **-yyā** are sometimes left out so that only the verbal base forming **-e** remains for all three singular persons. This mood is also used to express wish, command, prayer, etc. When used in optative sense, the sentence often begins with **sace, ce** or **yadi**, "if".

	vpac, to cook	vsu, to hear	vdis, to preach
Aham	pace(yyāmi) , I should cook	suṇe(yyāmi) , I should hear	dese(yyāmi) , I should preach
Tvam	pace(yyāsi) , you should cook	suṇe(yyāsi) , you should hear	dese(yyāsi) , you should preach
So/Sā	pace(yyā) , s/he should cook	suṇe(yyā) , s/he should hear	dese(yyā) , s/he should preach
Mayam	paceyyāma , we should cook	suṇeyyāma , we should hear	deseyyāma , we should preach
Tumhe	paceyyātha , you should cook	suṇeyyātha , you should hear	deseyyātha , you should preach
Te	paceyyum , they should cook	suṇeyyum , they should hear	deseyyum , they should preach

	vand, to salute	vdhāv, to run	vgam, to go
Aham	vandeyyāmi , I should salute	dhāveyyāmi , I should run	gaccheyyāmi , I should go
Tvam	vandeyyāsi , you sh. salute	dhāveyyāsi , you should run	gaccheyyāsi , you should go
So/Sā	vandeyya , s/he should salute	dhāveyya , s/he should run	gaccheyya , s/he should go
Mayam	vandeyyāma , we sh. salute	dhāveyyāma , we should run	gaccheyyāma , we should go
Tumhe	vandeyyātha , you sh. salute	dhāveyyātha , you should run	gaccheyyātha , you should go
Te	vandeyyum , they sh. salute	dhāveyyum , they should run	gaccheyyum , should they go

New words	
alikavādī (m.)	he who speaks lies
āroceti (<i>vṛuc</i> with ā-)	informs, tells, announces
asādhu	bad man
	(adj.)
bhajati (<i>vbhaj</i>)	associates
bhaṇati (<i>vbhāṇ</i>)	speaks, recites
dāna (n.)	alms, giving, gift
evam (indec.)	thus
jināti (<i>vji</i>)	conquers
kadariya (m.)	miser, avaricious person
kodha (m.)	anger
khippam (indec.)	quickly, immediately
pañdita (m.)	wise man
pāpaka (adj.)	evil
sacca (n.)	truth
sādhu	good man
	(adj.)
vāyamati (<i>vym</i> with vi- and -a-)	strives, tries
vāṇṇa (m.)	appearance, colour, praise, quality
yadā (indec.)	when...
tadā (indec.)	then...

C. Conjugation practice

	vṛuc , to inform	vbhaj , to associate	vbhāṇ , to recite
Aham	ruceyyāmi , I should inform	bhajeyyāmi , I should associate	bhaṇeyyāmi , I should recite
Tvam	ruceyyāsi , you should inform	bhajeyyāsi , you sh. associate	bhaṇeyyāsi , you should recite
So/Sā	ruceyya , s/he should. inform	bhajeyya , s/he sh. associate	bhaṇeyya , s/he should. recite
Mayam	ruceyyāma , we should inform	bhajeyyāma , we sh. associate	bhaṇeyyāma , we should recite
Tumhe	ruceyyātha , you should inform	bhajeyyātha , you sh. associate	bhaṇeyyātha , you should recite
Te	ruceyyum , they should inform	bhajeyyum , they sh. associate	bhaṇeyyum , should they recite
	vji , to conquer	vyam , to strive	vap , to sow
Aham	jeyyāmi , I should conquer	yameyyāmi , I should strive	vapeyyāmi , I should sow
Tvam	jeyyāsi , you should conquer	yameyyāsi , you should strive	vapeyyāsi , you should sow
So/Sā	jeyya , s/he should conquer	yameyya , s/he should strive	vapeyya , s/he should sow
Mayam	jeyyāma , we should conquer	yameyyāma , we should strive	vapeyyāma , we should sow
Tumhe	jeyyātha , you should conquer	yameyyātha , you should strive	vapeyyātha , you should sow
Te	jeyyum , they should conquer	yameyyum , they should strive	vapeyyum , they should sow

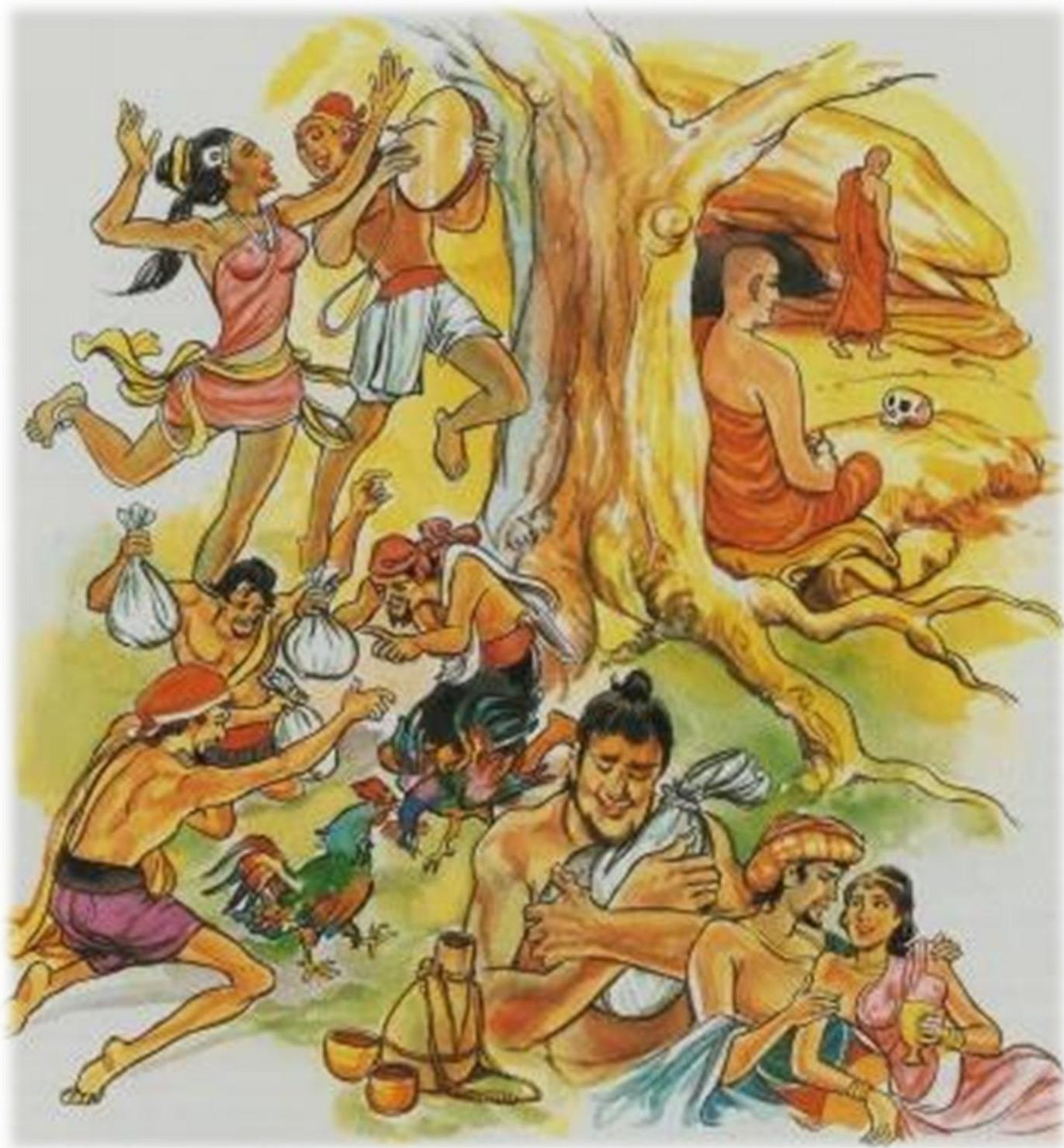
Exercise 12-A Translate into English.

1. "Gāmam no gaccheyyāma."
2. "Buddhopi* Buddhassa bhaṇeyya vaṇṇam."
3. "Na bhaje pāpake mitte."
4. "Saccam bhaṇe, na kujjheyya."
5. "Dhammaṁ vo desessāmi."
6. Sace aham saccāni bujjheyāmi te āroceyyāmi.
7. Yadi tvam vāyameyyāsi khippam paṇḍito bhaveyyāsi.
8. Yāva tumhe mam passeyyātha tāva idha tiṭṭheyyātha.
9. Sace bhikkhū dhammaṁ deseyyum mayaṁ sādhukam suṇeyyāma.
10. Sādhu bhante, evam no kareyyāma.
11. Yadi tvam mayā saddhim gantum iccheyyāsi tava jananiṁ ārocetvā āgaccheyyāsi.
12. Amhesu ca tumhesu ca gahapatayo na khujjheyyum.
13. Sace dhammaṁ sutvā mayi saddhā tava uppajjeyya aham tvam adhipatim kareyyāmi.
14. Yāva tumhe muttim labheyyātha tāva appamādena vāyameyyātha.
15. "Akkodhena jine kodham - asādhūm sādhunā jine Jine kadariyam dānena - saccena alikavādinam."
16. "Khippam vāyama - paṇḍito bhava."

Exercise 12-B Translate into Pāli.

1. You should not go with him.
2. Children, you should always speak the truth.
3. Rev. Sir. I should like to ask a question from you.
4. Well, you should not be angry with me thus.
5. I shall not go to see your friend until I receive a letter from you.
6. You should endeavour to overcome your anger by patience.
7. If you would listen to my advice, I would certainly go with you.
8. You should tell me if he were to send a book to you.
9. We should like to hear the doctrine from you, Rev. Sir.
10. By giving we should conquer the misers.
11. We should not be born in evil state until we should understand the truths.
12. Would you go immediately and bring the letter to me?
13. If a good person were to associate with a wicked person, he may also become a wicked person.
14. Should wicked persons associate with the wise, they would soon become good men.
15. If you should hear me well, faith should arise in you.

***Buddho + api = Buddhopi**



Pamādamanuyuñjanti, bälā dummedhino janā;
Appamādañca medhāvī, dhanam settham va rakkhati.

Foolish folk of little wit in heedlessness indulge,
the one who's wise guards heedfulness kin to the greatest wealth.

Explanation verse 26: Those who are foolish and indiscriminating indulge in heedlessness. But the wise cherish mindfulness as a great treasure. The foolish people live a life of sensual pleasure. They indulge in pursuits that are not at all conducive to spiritual advancement. To obtain worldly acquisitions, people need wealth. In the same way, to obtain high spiritual acquisitions we need some wealth, and that wealth is mindfulness.

Lesson XIII

A. Relative Pronouns (**ya**) & 3rd Person Personal Pronouns (**ta**)

ya - who, he who, she who, they who, whoever, what						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	yo	yam	yā			
Acc.		yam	yā	ye	ye, yāni	yā(yo)
Gen.						
Dat.		yassa	yassā, yāya	yes(ān)am		yās(ān)am
Instr.		yena				
Abl.		yamhā, yasmā	yāya	ye(b)hi		yā(b)hi
Loc.		yamhi, yasmīm	yassam, yāyam	yesu		yāsu

ta - he, she, it, they (and by extension: this, that, those)						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	so	nam, tam	sā			
Acc.		nam, tam	nam, tam	ne, te	ne, te, nāni, tāni	nā(yo), tā(yo)
Gen.						
Dat.		nassa, tassa	tissā(ya), tassā(ya), tāya	nes(ān)am, tes(ān)am		tās(ān)am
Instr.		nena, tena				
Abl.		(na-/ta-)mhā, (na-/ta-)smā	nāya, tāya	ne(b)hi, te(b)hi		nā(b)hi, tā(b)hi
Loc.		(na-/ta-)mhi, (na-/ta-)smīm	(ti-/ta-)ssam, tāyam	nesu, tesu		tāsu

The pronouns **ya** and **ta** are frequently used together forming the so-called correlative sentence construction:

- **Yo Dhammam passati so Buddham passati, he who sees the Dhamma (he) sees the Buddha.**
- **Yo gilānam upaṭṭhāti so mam upaṭṭhāti, he who serves the sick (he) serves me.**
- **Yam hoti tam hotu, Be it as it may, literally “what be that be”**
- **Yam icchasi tam vadehi, say what you wish, literally “what you wish that you say”**

demonstrative personal pronoun eta - that (over there)						
	SINGULAR			PLURAL		
	masculine	neuter	femenine	masculine	neuter	femenine
Nom.	eso		esā			
Acc.	etam	etam	etam	ete	ete, etāni	etā(yo)
Gen.						
Dat.		etassa	etissā(ya), etassā, etāya	etes(ān)am		etās(ān)am
Instr.		etenā				
Abl.		etamhā, etasmā	etāya	ete(b)hi		etā(b)hi
Loc.		etamhi, etasmīm	e(ti-/ta-)ssam, etāyam	etesu		tāsu

It may readily be perceived that the above demonstratives are formed simply by prefixing **e-** to **so**, **sā** and **tam**. As in the case of **eso**, **esā** and **etam**, the **-t-** may be replaced all through by **-n-**, so that we obtain the forms: **enena**, **enam**, **enāya**, etc. These forms are also used in referring to a noun already mentioned.

B. The Interrogative Pronoun

ka - who, which?							
	SINGULAR			PLURAL			
	masculine	neuter	femenine	masculine	neuter	femenine	
Nom.	ko	kam, kim	kā	ke	ke, kāni	kā, kāyo	
Acc.	kam				ye, yāni		
Gen.	kassa, kissa		kāya, kassā	kes(ān)am		kās(ān)am	
Dat.	kena		kāya	ke(b)hi		kā(b)hi	
Instr.	kamhā, kasmā			kesu		kāsu	
Abl.	kamhi, kasmim, kimhi, kismim		kāya, kāyam	kesu		kāsu	
Loc.							

kaci - any							
	SINGULAR			PLURAL			
	masculine	neuter	femenine	masculine	neuter	femenine	
Nom.	koci	kamci, kimci	kāci	keci	keci, kānici	kā(yo)ci	
Acc.	kamci				yeci, yānici		
Gen.	kassaci, kissaci		kāyaci, kassāci	kes(ān)amci		kās(ān)amci	
Dat.	kenaci		kāyaci	ke(b)hici		kā(b)hici	
Instr.	kamhāci, kasmāci			kesuci		kāsuci	
Abl.	kamhi, kasmim, kimhi, kismim		kāyaci, kāyamci	kesuci		kāsuci	
Loc.							

The following adjectives are declined like ya:			
añña	another	katama	what? which? (generally of many)
annatara	certain	pacchima	West
apara	other, subsequent, Western	para	other, different
dakkhiṇa	South	pubba	first, foremost, Eastern, earlier
eka	one, certain, some	puratthima	East
itara	different, the remaining	sabba	all
katara	what? which? (generally of the two)	uttara	higher, superior, Northern

Añña, aññatara, itara, eka are sometimes declined in the Dative and Genitive feminine singular as: aññissā, aññatarissā, itarissā and ekissā respectively; in the Locative feminine singular as: aññissam, aññatarissam, itarissam and ekissam respectively.

Pubba, para, apara are sometimes declined in the Ablative masculine singular, as: pubbā, parā, and aparā respectively; in the locative masculine singular, as: pubbe, pare, and apare respectively.

New words			
ādāya (dā with ā)	having taken	disā (f.)	quarter, direction
kim (indec.)	Why? what?	nu (indec.)	pray, I wonder!
nāma { (noun) (indeclinable)	name, mind by name, indeed	payojana (n.) vā (indec.)	use, need either, or

Exercise 13-A Translate into English.

1. Ko nāma tvam?
2. Ko nāma eso?
3. Ko nāma te ācariyo?
4. Idāni eso kim karissati?
5. Kim tvam etam pucchasi?
6. Esā nārī te kim hoti?
7. Sve kimete* karissanti?
8. Kassa bhikkhussa tam potthakam pesessāma?
9. Tesam dhanena me kim payojanam?
10. Ko jānāti kimeso* karissatīti?'
11. Kiss a phalam nāma etam?
12. Kāyam disāyam tassā jananī idāni vasati?
13. Kassa dhammam sotum ete icchanti?
14. "Yo Dhammam passati so Buddhaṁ passati, yo Buddhaṁ passati so Dhammam passati."
15. Yam tvam icchasi tam etassa arocehi.
16. Yam te karonti tameva** gahetvā param lokam gacchanti.
17. Yassam disāyam so vasati tassam disāyam etepi*** vasitum icchanti.
18. Eso naro ekaṁ vadati, esā nārī aññam vadati.
19. Paresam bhaṇḍāni mayam na gaṇhāma.
20. Etāni phalāni mā tassa sakuṇassa detha.
21. Idāni sabbepi*** te Bhikkhū uttarāya disāya aññatarasmiṁ ārāme vasanti.
22. Etasmim nagare sabbe narā aparam nagaram agamimṣu.
23. Kiñcipi*** kātum so na jānāti.
24. Katamam disam tumhe gantum iccheyyātha - puratthimam vā dakkhiṇam vā pacchimam vā uttaram vā?
25. Katarāya disāya tvam suriyam passasi - pubāyam vā aparāyam vā?

***kim + ete/eso = kimete/kimeso** When a niggahita (**m**) is followed by a vowel, it is sometimes changed into **m**. See note in Exercise 10-A. **Kim** can mean “why” when used adverbially. In these situations, **kim** is indeclinable, i.e. no change across cases, genders and numbers.

****tam + eva = tameva.**

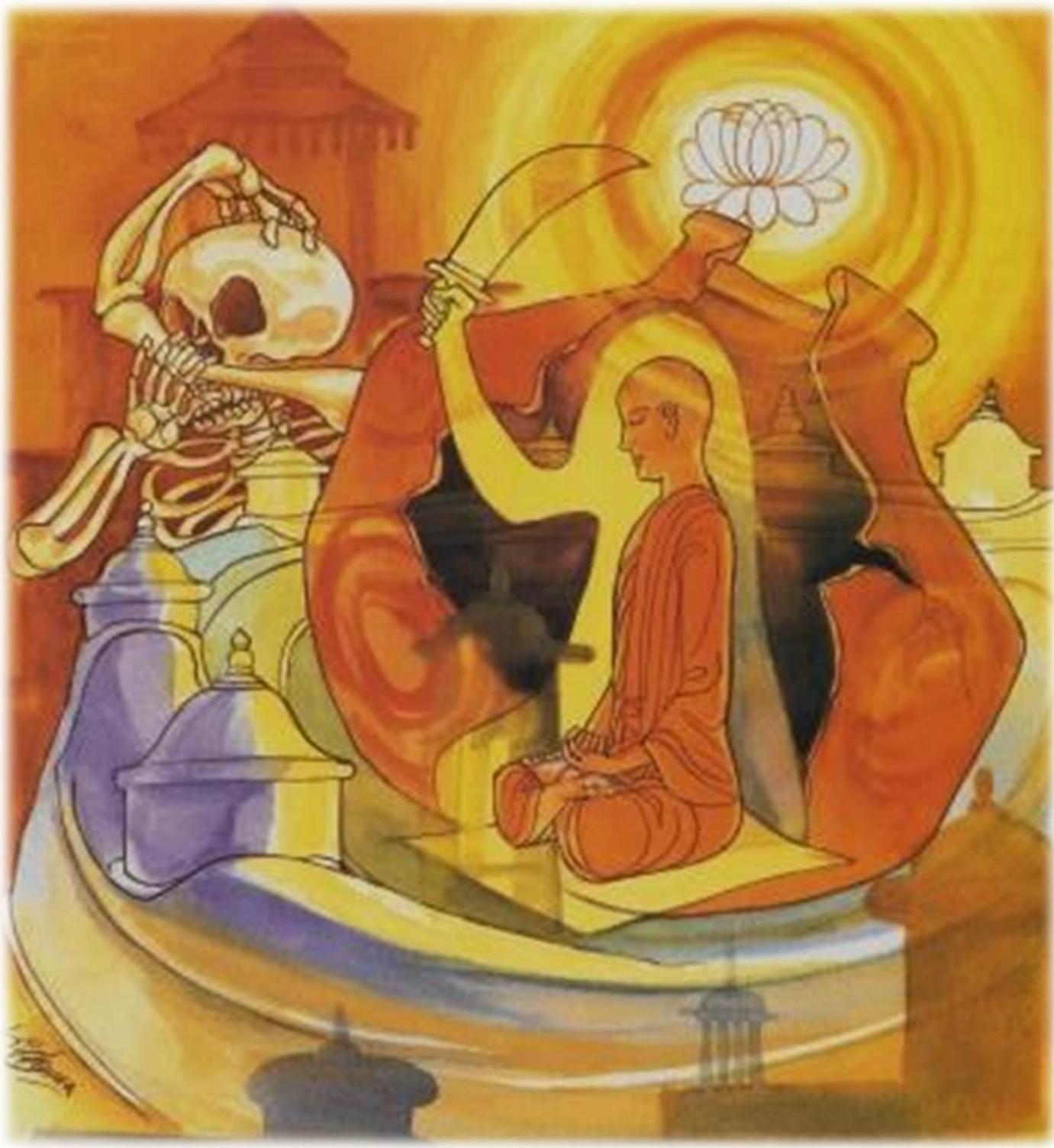
*****ete/sabbe/kiñci + api = etepi/sabbepi/kiñcipi**

Exercise 13-B Translate into Pāli.

1. Who is she?
2. What is his name?
3. In which direction did he go?
4. Is he a relative of yours?
5. What is the name of that fruit?
6. From whom did you buy those books?
7. With whom shall we go today?
8. In whose garden are those boys and girls playing?
9. In which direction do you see the sun in the morning?
10. Of what use is that to him or to her?
11. To whom did he give those presents?
12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world. Therefore* eat well. Have no attachment to your wealth. Grief results thereby.** Do merit with that wealth of yours. Erect hospitals for the sick schools for children, temples for monks and nuns. It is those good actions you take with you when you go to the other world.
13. Those who do good deeds are sure to be born in good states.
14. Let him say what he likes.
15. We did not write all those letters.
16. You should not tell others all that you see with your eyes.
17. We like to live in cities in which wise men live.

*Use **tasmā**.

Use **tena.



Kumbhūpamam kāyamimam viditvā, nagarūpamam cittamidam ṭhapetvā;
Yodhetha māram paññāvudhena, jitañca rakkhe anivesano siyā.

Having known this urn-like body, made firm this mind as fortress town,
with wisdom-weapon one fights Mara while guarding booty, unattached.

Explanation verse 40: It is realistic to think of the body as vulnerable, fragile, frail and easily disintegrated. In fact, one must consider it as a clay vessel. The mind should be thought of as a city. One has to be perpetually mindful to protect the city. Forces of evil have (and hate) to be fought with the weapons of wisdom. After the battle, once you have achieved victory, live without attachment to the transient illusion of the so-called “self”.

Lesson XIV

Participles

In Pāli there are six kinds of participles, viz.:

- ✓ Present Active Participles,
- ✓ Present Passive Participles,
- ✓ Past Indeclinable Participles,
- ✓ Past Active Participles,
- ✓ Past Passive Participles,
- ✓ Potential Participles

The Present Active Participles are formed by adding **-anta** or **-māna** to the root or to the stem:

- √pac + anta = **pacanta**
- paca + māna = **pacamāna**, cooking

The Present Passive Participles are formed by adding the Passive infix **-ya-** between the root or stem and the suffix **-māna**. If the ending of the root or stem is **-a** or **-ā**, it is changed into **-i**:

- paca + ya + māna = **paciyamāna**, being cooked
- √su + ya + māna = **sūyamāna**, being heard

Generally these suffixes are added to the forms which the verbal stems assume before the third person plural terminations of the present tense (**-ti**). These participles are inflectional and agree with the noun or pronoun they qualify in gender, number and case. They are also used when contemporaneity of action is to be indicated. The sense of the English words "as", "since", "while", "whilst" may be expressed by them.

Declension of pacanta in the masculine		
	SINGULAR	PLURAL
Nominative	pacam , pacanto	pacanto, pacantā
Accusative	pacantam	pacante
Genitive	pacato, pacantassa	pacatam, pacantānam
Dative		
Instrumental	pacatā, pacantena	pacante(b)hi
Ablative	pacatā, pacantamhā, pacantasmā	
Locative	pacati, pacante, pacantamhi, pacantasmim	pacantesu
Vocative	pacam, paca, pacā	pacanto, pacantā

Declension of pacanta in the neuter		
	SINGULAR	PLURAL
Nominative	pacam	pacantā, pacantāni
Accusative	pacantam	pacante, pacantāni
Genitive	pacato, pacantassa	pacatam, pacantānam
Dative		
Instrumental	pacatā, pacantena	pacante(b)hi
Ablative	pacatā, pacantamhā, pacantasmā	
Locative	pacati, pacante, pacantamhi, pacantasmim	pacantesu
Vocative	pacam	pacantā, pacantāni

Declension of pacanta in the feminine		
	SINGULAR	PLURAL
Nominative	pacantī	pacantī, pacantiyo
Accusative	pacantim	
Genitive		pacantinam
Dative		
Instrumental	pacantiyā, pacantyā	pacantī(b)hi
Ablative		
Locative		pacantisu
Vocative	pacantī	pacantī, pacantiyo

The Present Participles ending in **-māna** are declined like **nara**, **kaññā** and **phala**; as **pacamāno** (m.), **pacamānā** (f.) and **pacamānam** (n.).

Illustrations:

- **gacchanto puriso**, going man/the man who is going.
- **gacchantassa purisassa**, to the man who is going.
- **paccantī** or **pacamānā itthī**, the woman who is cooking.
- **so vadamāno gacchatī**, he goes speaking.
- **patamānam phalam**, the falling fruit.
- **rakkhīyamānam nagaram**, the city that is being protected.
- **aham magge gacchanto tam purisam passim**, I saw that man while I was going on the way.

The Past Active and Passive participles are formed by adding the suffix **-ta**, or **-na** after **d**, to the root or to the stem. If the ending of the root is **-a**, it is often changed into **-i**.

Examples:

- | | |
|--------------------------------------|---|
| • vñā + ta = ñāta , known | • rakkha + ta = rakkhita , protected |
| • vsu + ta = sutā , heard | • chidi + na = chinna , cut |
| • paca + ta = pacita , cooked | • bhidi + na = bhinna , broken |

These are also inflectional and agree with the noun or pronoun they qualify in gender, number and case. They are often used to supply the place of verbs, sometimes in conjunction with the auxiliary **asa** and **hu**, “to be”.

Illustrations:

- **so gato**, he went or he is gone. (Here **hoti** is understood.)
- **ṭhitō naro**, the man who stood.
- **ṭhitassa narassa**, to the man who stood or to the man standing.
- **ṭhitāya nāriyā**, to the woman who stood.
- **Buddhena desito dhammo**, the Doctrine preached by the Buddha.
- **sissehi pucchitassa pañhassa**, to the question asked by the pupils.

The Potential Participles are formed by adding the suffix **-tabba** to the root or stem with or without. If the ending of the root is **-a**, it is often changed into **-i**.

Examples:

- **vdā + tabba = dātabba**, should or must be given.
- **vñā + tabba = ñātabba**, should be known.
- **paca + tabba = pacitabba**, should be cooked.

These participles too agree with the noun or pronoun they qualify in gender, number and case. The agent is put in the Instrumental.

Illustrations:

- **janako vanditabbo**, the father should be saluted.
- **jananī rakkhitabbā**, the mother should be protected.
- **cittam rakkhitabbam**, the mind should be guarded.
- **tayā gantabbam**, you should go.
- **sāvakehi dhammo sotabbo**, the Doctrine should be heard by the disciples.

EXAMPLES

Root	Pres. Active Participle	Present Passive Participle	Past Participle	Potential Participle
vdā	denta	dīyamana	dinna	dātabba
vdis*	desenta, desamāna	desīyamāna, passiyamāna	desita, diṭṭha	desetabba, passitabba
	passanta, passamāna			
vbhuj	bhuñjanta, bhuñjamāna	bhuñjīyamāna	bhutta	bhuñjitabba
vgam	gacchanta, gacchamāna	gacchīyamāna	gata	gantabba
vgah+ṇa	gañhanta, gañhamāna	gayhamāna	gahita	gahetabba
vkar	karonta, kurumāna	kayiramāna, karīyamāna	kata	kattabba, kātabba
vpā	pibanta, pibamāna	piyamāna	pīta	pātabba
	pivanta, pivamāna			
vsu	suñanta, suñamāna	sūyamāna	suta	sotabba, sunītabba

*disa; (i) to preach, (ii) to see. **desenta**, preaching; **passanta**, seeing.

New words

atthi (vas)	is, there is
aviheṭhayanta (pres. part. a + vi + heṭha)	not hurting
bhūta (n.)	being
carati (vcar)	wanders
khaggavisāṇakappa (m.)	like a rhinoceros
nidhāya (ind. p. p. ni + dhā)	having left aside
pema (m.)	attachment, love
sahāya (m.)	friend
taṇhā (f.)	craving
upasaṅkamati (v kam with upa- and -saṁ-)	approaches

Exercise 14-A Translate into English.

1. “Evaṁ me sutam.”
2. Mayi gate so āgato.
3. Kim tena kataṁ?
4. So tassa vaṇṇam bhaṇamāno mam upasampkami.
5. Aham magge gacchanto tasmiṁ rukkhe nisinnam sakuṇam passim.
6. Bhikkhūhi lokassa dhammo desetabbo.
7. Puññam kattabbam, pāpam na kātabbam.
8. Ajja etena maggena mayā gantabbam.
9. Sabbā itthiyo dhammam sunantiyo etāya sālāya nisīdimsu.
10. Paṇḍitā yam yam desam bhajanti tattha tattheva pūjitatā honti.
11. Buddhena bujjhitāni saccāni mayāpi bujjhitabbāni.
12. Param lokam gacchante tayā katam puññam vā pāpam vā tayā saddhim gacchat.
13. Thto vā nisinno vā gacchanto vā sayanto (or sayāno) vā aham sabbesu sattesu mettam karomi.
14. Vejjasālāya vasantānam gilānānam pure osadham dātabbam, pacchā aparesam dātabbam.
15. Kim nu kattabban'ti ajānantā te mama purato atthamsu.
16. “Pemato* jāyati soko - pemato jāyati bhayam - Pemato vippamuttassa - natthi** soko kuto bhayam.”
17. “Taṇhāya jāyati soko - taṇhāya jāyati bhayam - Taṇhāya vippamuttassa - natthi soko kuto bhayam.”
18. Ekasmim samaye aññataro devo rattiyam Buddham upasaṅkamitvā saddhāya vanditvā bhūmiyam atthāsi. Thto so devo Buddham ekam pañham pucchi. Pucchantassa devassa Buddho evam dhammam desesi.
19. Te gaṅgāyam nahāyante mayam passimhā.
20. “Sabbesu bhūtesu nidhāya daṇḍam

Avihethayam aññatarampi tesam

Na puttam iccheyya kuto sahāyam

Eko care Khaggavisāṇakappo.”

***to** is another suffix for forming the Ablative.

****na + atti** = **natthi**

Exercise 14-B Translate into Pāli.

1. This was done by you.
2. The branch was cut by him.
3. I saw a man going in the street.
4. She stood saluting the sage.
5. I came home when he had gone to school.
6. The monkeys ate the fallen fruits.
7. They saw her sitting in the hall.
8. You should not bathe in the river.
9. Let him do what should be done.
10. Thus should it be understood by you.
11. The books written by me should not be given to them.
12. My friends saw the jewel that was thrown into the fire.
13. I sat on the ground listening to the doctrine preached by the monks.
14. The virtuous should do much merit.
15. The people saw the sick persons drinking medicine given by the physician.



**Aciram vatayam kāyo, pathavim adhisessati;
Chuddho apetaviññāṇo, niratthaṁva kaliṅgaram.**

Not long alas, and it will lie this body, here upon the earth.
Discarded, void of consciousness, useless as a rotten log.

Explanation verse 41: Soon this body of ours, without consciousness, discarded like a decayed worthless log, will lie on the earth. Every minute of our life is high time to practice the Dhamma, every minute being spent on idle chatter, base enjoyments and the performing of evil actions is an utterly foolishly wasted priceless minute.

Lesson XV

A. Demonstrative Pronouns

THIS	Masculine singular	Neuter singular	Feminine singular	
nominative	ayam		ayam	this
accusative	imam	idam, imam	imam	this
genitive				of this
dative	(im)assa, imissa	(im)assa		to•for this
instrumental	iminā, aminā, anena	iminā, aminā, anena		by•with this
ablative	(im)asmā, (im)amhā	(im)asmā, (im)amhā	imissā(ya), assā(ya)	from this
locative	(im)asmim, imamhi	(im)asmim, imamhi	imissam, imissā, imāsam	in•on this
<hr/>				
THESE	Masculine plural	Neuter plural	Feminine plural	
nominative				
accusative	ime	imāni	imā(yo)	these
genitive				of these
dative		(im)esam, (im)esānam		to•for these
instrumental		(im)ehi, imebhi		by•with these
ablative				from these
locative		(im)esu	imāsu	in•on these
<hr/>				
THAT	Masculine singular	Neuter singular	Feminine singular	
nominative	asu, amu	adum	asu, amu	that
accusative	amum	adum, amum	amum	that
genitive				of that
dative		amuno, amussa, adussa		to•for that
instrumental		amunā		by•with that
ablative		amusmā, amumhā		from that
locative		amusmim, amumhi	amussam, amuyam	in•on that
<hr/>				
THOSE	Masculine plural	Neuter plural	Feminine plural	
nominative				
accusative	amū, amuyo	amū(ni)	amū, amuyo	those
genitive				of those
dative		amūs(ān)am		to•for those
instrumental				by•with those
ablative		amū(b)hi		from those
locative		amūsu		in•on those

B. Adjectives

In Pāli, adjectives are inflectional and they agree with the substantives they qualify in gender, number and case, and just like nouns, they may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant. Adjectives closely intertwine with substantives in regard to usage: The noun **dāṇḍī** (masculine) has for instance the sense of an adjective: “the one carrying a stick”, but it is used as a noun to designate a wandering monk, a mendicant. See also lesson XXII for more details on this. Another example could be **pañḍito naro**, “the wise man”, or simply **pañḍito**, “the wise”. Here the adjective acts as a noun.

1. Adjectives ending in **-a** are declined in the masculine, neuter and feminine like **nara**, **phala** and **kaññā** respectively. Some adjectives declined like the aforementioned substantives which are to be fully declined by taking as guide the nominative singular form are:

STEM	NOMINATIVE SINGULAR FORMS			MEANING
	MASCULINE	FEMININE	NEUTER	
āmaka	āmakō	āmakā	āmakam	raw
bāla	bālo	bālā	bālam	fool
pañḍita	pandito	pañḍitā	pañḍitam	wise
antima	antimo	antimā	antimam	last
dīgha	dīgho	dīghā	dīgham	long
dūra	dūro	dūrā	dūram	far
gambhīra	gambhīro	gambhīrā	gambhīram	deep
kañha	kañho	kañhā	kañha	black
khema	khemo	khemā	khemam	calm
khuddaka	khuddako	khuddakā	khuddakam	small
mahanta	mahanto	mahantā	mahantam	big
majjhima	majjhimo	majjhimā	majjhimam	middle
nīca	nīco	nīcā	nīcam	mean, low
nīla	nīlo	nīlā	nīlam	blue
pāpa	pāpo	pāpā	pāpam	evil
pharusa	pharuso	pharusā	pharusam	harsh
pīta	pīto	pītā	pītam	yellow
rassa	rasso	rassā	rassam	short
ratta	ratto	rattā	rattam	red
seta	seto	setā	setam	white
sīta	sīto	sītā	sītam	cold, cool
sukhita	sukhito	sukhitā	sukhitam	happy, healthy
sukkha	sukkho	sukkhā	sukkham	dry
taruṇa	taruṇo	taruṇā	taruṇam	young
ucca	ucco	uccā	uccam	high
uṇha	uṇho	uṇhā	uṇham	hot

In some cases the feminine noun can be formed by means of **-ī** from nouns ending in **-a**, which then is declined like **nadī**. Not to be confounded with masculine adjectives ending in **-ī**. See lesson X b for similar construction.

	MASCULINE	FEMININE
nara	naro (man)	nārī (woman)
deva	devo (king, god)	devī (queen, goddess)

2. Adjectives ending in **-i** are declined in the masculine and neuter like **muni** and **aṭṭhi**. The feminine is declined like **nadī** by adding **-nī** as a suffix (at the end of the word) or **-nī/-ni-** as an infix (inside the word).

bhūri , abundant (feminine declination)		
	SINGULAR	PLURAL
Nom.	bhūrinī	
Acc.	bhūrinim	bhūrinī, bhūriniyo
Gen.		
Dat.		bhūrinām
Instr.	bhūriniyā	bhūrinī(b)hi
Abl.		
Loc.	bhūriniyā, bhūriniyam	bhūrinīsu
Voc.	bhūrinī	bhūrinī, bhūriniyo

bhūri , abundant (masculine declination)		
	SINGULAR	PLURAL
Nom.	bhūri	
Acc.	bhūrim	bhūrī, bhūrayo
Gen.		
Dat.		bhūrino/bhūrissa
Instr.	bhūrinā	bhūrīnam
Abl.		bhūrinā/-mhā/-smā
Loc.	bhūrimhi/-smim	bhūrisu
Voc.	bhūri	bhūrī, bhūrayo

3. Adjectives ending in **-ī** are declined in the masculine like **dāṇḍī**, and the feminine is declined like **nadī** by adding **-nī** as a suffix (at the end of the word) or **-nī/-ni-** as an infix (inside the word), before which final **ī** of the stem form is shortened. As for the neuter form, final **-ī** is shortened to **-i** and is declined like **aṭṭhi** (for there are no neuter nouns ending in **-ī**). Some examples for this kind of adjectives are: **esi**, wishing; **ekākī**, solitary; **cārī**, roaming; **sūrī**, wise; **jayī**, victorious.

ekākī , solitary (feminine declination)		
	SINGULAR	PLURAL
Nom.	ekākinī	
Acc.	ekākinim	ekākinī, ekākiniyo
Gen.		
Dat.		ekākinām
Instr.	ekākiniyā	ekākinī(b)hi
Abl.		
Loc.	ekākiniyā, ekākiniyam	ekākinīsu
Voc.	ekākinī	ekākinī, ekākiniyo

ekākī , solitary (masculine declination)		
	SINGULAR	PLURAL
Nom.	ekākī	
Acc.	ekākim/ekākinam	ekākī, ekākino
Gen.		
Dat.		ekākino/ekākissa
Instr.	ekākinā	ekākīnam
Abl.		ekākinā/-imhā/-ismā
Loc.	ekākini/-imhi/-ismim	ekākīsu
Voc.	ekākī	ekākī, ekākino

A numerous class of masculine adjectives are derived from nouns by means of suffix **-ī** (an adjectival suffix not to be confounded with the feminine noun suffix **-ī**). Some of them are:

SUBSTANTIVE	ADJECTIVE
pāpa , sin	pāpī , sinful
dhamma , religion	dhammī , religious
māna , pride	mānī , proud
soka , sorrow	sokī , sorrowful

4. Adjectives ending in **-u** are declined in the masculine and neuter like **bhikkhu** and **cakkhu**. The feminine is declined like **nadī** by adding **-nī** as a suffix (at the end of the word) or **-nī/-ni-** as an infix (inside the word). Some of them are: **bahu**, many; **sādu**, agreeable; **sādhu**, good; **dattu**, stupid.

5. Adjectives ending in **-ū** are declined in the masculine like **abhibhū** and in the feminine like **nadī** by adding **-nī** as a suffix (at the end of the word) or **-nī/-ni-** as an infix (inside the word). As for the neuter form, final **-ū** is shortened to **-u** and is declined like **cakkhu** (for there are no neuter nouns ending in **-ū**). Some of them are: **niddālū**, sleepy; **pabhū**, powerful; **mattaññū**, temperate; **kataññū**, grateful.

Some adjectives may be formed by adding **-vant** to nouns ending in **-a** and **-ā**, and **-mant** to nouns ending in **-i** and **-u**. These terminations may also appear written here and there as **-vantu/-mantu** or **-vanta/-manta**, but this makes no difference in terms of declination. These adjectives can also take the role of nouns, the declination and use of cases being identical. Examples:

bala + vant = balavant, powerful
guṇa + vant = guṇavant, virtuous

bandhu + mant = bandhumant, having relatives
dhiti + mant = dhitimant, courageous

These adjectives are declined much like **pacanta** (see Lesson XIV) with the exception of some irregularities in the nominative, accusative and vocative cases of the masculine and neuter forms, which are identical in all other cases. As in the case of the adjectives ending in **-a**, **guṇava(n)tī** and **cakkhuma(n)tī** are the feminine forms of the adjectives ending in **-vant** and **-mant**. They are declined like **nadī**, i.e. feminine nouns ending in **-tī**.

guṇavant, virtuous (in the masculine declination)		
	SINGULAR	PLURAL
Nominative	guṇavā, guṇavanto	guṇavanto, guṇavantā
Accusative	guṇavam, guṇavantam	guṇavanto, guṇavante
Genitive		
Dative	guṇavato, guṇavantassa	guṇavatam, guṇavantānam
Instrumental	guṇavatā, guṇavantena	
Ablative	guṇava(n)tā, -amhā, -asmā	guṇavante(b)hi
Locative	guṇavati, guṇavante, -amhi, -asmim	guṇavantesu
Vocative	guṇavā, guṇava, guṇavanta	guṇavanto, guṇavantā

guṇavant, virtuous (in the neuter declination)		
	SINGULAR	PLURAL
Nominative	guṇavam, guṇavantam	guṇavantāni
Accusative		
Genitive		
Dative	guṇavato, guṇavantassa	guṇavatam, guṇavantānam
Instrumental	guṇavatā, guṇavantena	
Ablative	guṇava(n)tā, -amhā, -asmā	guṇavante(b)hi
Locative	guṇavati, guṇavante, -amhi, -asmim	guṇavantesu
Vocative	guṇavam, guṇavantam	guṇavanto, guṇavantā

guṇavant, virtuous (in the feminine declination)		
	SINGULAR	PLURAL
Nominative	guṇavantī	
Accusative	guṇavantiṁ	guṇavantī, guṇavantiyo
Genitive		
Dative		guṇavantīnam
Instrumental		
Ablative		guṇavantī(b)hi
Locative	guṇavantiyā, guṇavantiyam	guṇavantīsu
Vocative	guṇavantī	guṇavantī, guṇavantiyo

Some adjectives ending in **-vant** and **-mant**:

- **dhanavant**; rich
- **bhagavant**; blessed
- **yasavant**; famous
- **kulavant**; of good family
- **sotavant**; attentive, having ears
- **sīlavant**; virtuous
- **saddhāvant**; devoted
- **satimant**; mindful
- **cakkhumant**; having eyes
- **balavant**; powerful
- **paññavant**; wise
- **puññavant**; fortunate, meritorious
- **phalavant**; fruitful
- **himavant**; snow-having (the Himalayas)
- **vāṇavant**; colourful
- **bhānumant**; sun, radiant
- **buddhimant**; intelligent
- **bandhumant**; having relations

New words	
arahant (p.p.)	exalted, worthy, sanctified (used as noun and adjective)
āsana (n.)	seat
Bhagavant (adj.)	blessed (used as an epithet of the Buddha, the Blessed One.)
namo (indec.)	honour, homage, praise, salutation
paṭipadā (f.)	course, path, practice, conduct
Sammāsambuddha (m.)	Fully Enlightened One

C. Address Form “bhavant”

The word **bhavant** - meaning “Venerable” - has **bhoto** as its genitive/dative form, being used as a polite form of address similar to the vocative form **bhante**, which seems to have been borrowed from a different prakrit dialect. Originally, these were from the present participle of the verb **bhavati**, “to become”, hence the literal meaning “the existing one, being”. The word **bhavant** do not occur in all cases, but those which may be encountered are as follows:

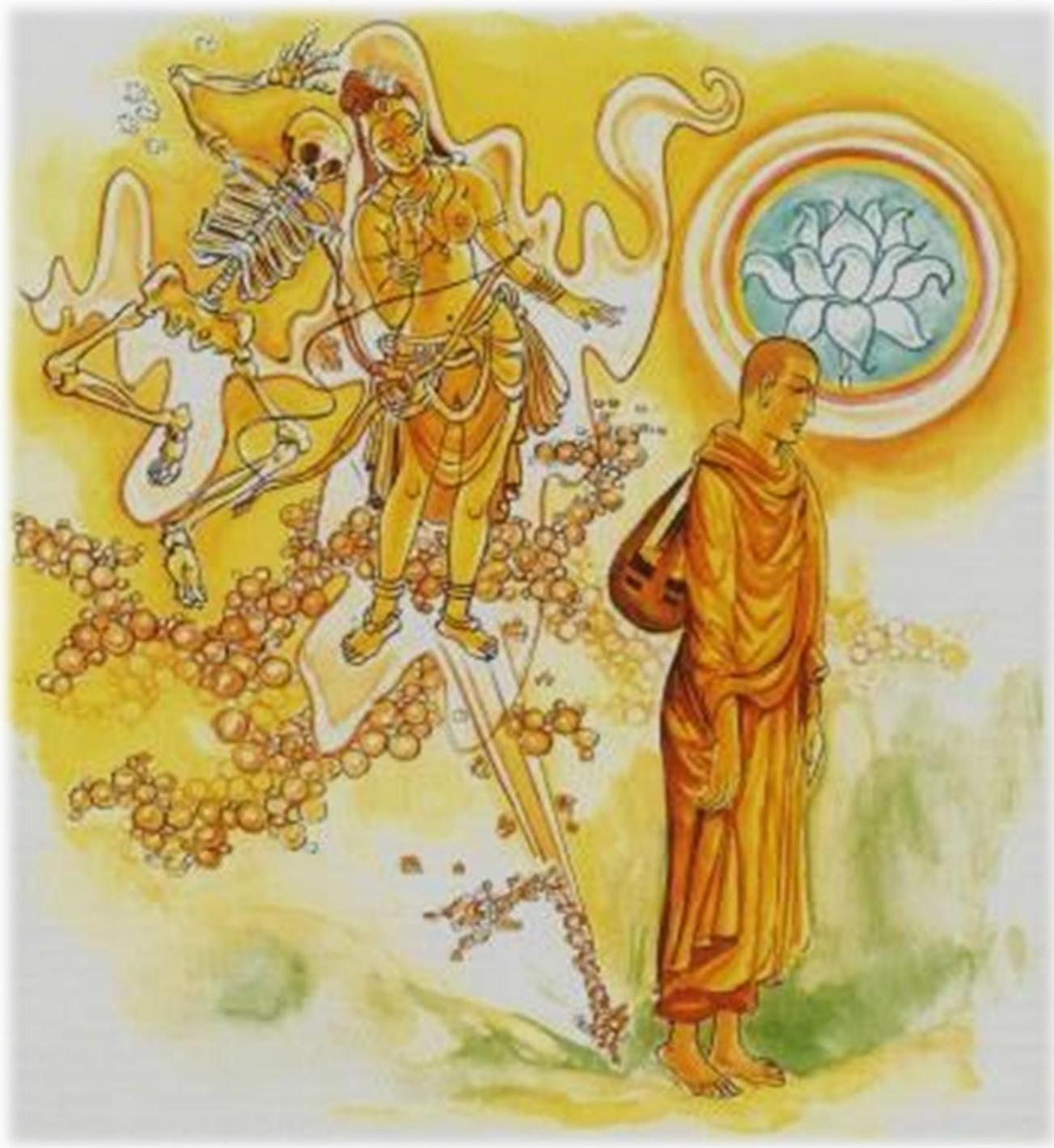
	SINGULAR	PLURAL
Nominative	bhavam̄	bhavanto, bhonto
Accusative	bhavantam̄	bhavante
Genitive	bhoto	bhavatam̄,
Dative		bhavantānam̄
Instrumental	bhotā	bhavantehi
Vocative	bhavam̄, bho	bhonto

Exercise 15-A Translate into English.

1. Kim idam?
2. Kassa imāni?
3. Iminā te kim payojanam?
4. Idam mayham hotu.
5. Ko nāma ayam puriso?
6. Ayam me mātulānī hoti.
7. Idam mayā kattabbam.
8. Sabbam idam asukena kataṁ.
9. Ayam sāmi caṇḍo na hoti.
10. Ayam me antimā jāti.
11. Ayam seto asso khippam na dhāvati.
12. Guṇavantehi ime gilānā saṅgaṇhitabbā.
13. “Yathā idam tathā etam - yathā etam tathā idam.”
14. “Idam vo ñātīnam hotu - sukhitā hontu ñātayo!”
15. “Tvam etasmim pabbate vasa, aham imasmim pabbate vasissāmi.”
16. “Namo tassa Bhagavato arahato sammāsambuddhassa.”
17. Asmiṁ loke ca paramhi ca guṇavantā sukhena vasanti.
18. Asukāya nāma visikhāya asukasmim ghare ayam taruṇo vejjo vasati.
19. Imehi pupphehi Buddham pūjetha.
20. Mayam imasmim ārāme mahantāni rukkhāni passāma.
21. Imassa gilānassa uṇham udakam dātabbam.
22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.
23. Imesu pupphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.
24. Imāni khuddakāni phalāni mayam na kiṇāma.
25. Iminā dīghena maggena ete gamissanti.

Exercise 15-B Translate into Pāli.

1. Who is this boy?
2. This is my book.
3. Who are these men?
4. He is living in this house.
5. This was done by me.
6. There is such a young doctor in this street.
7. Cold water should not be drunk by the sick.
8. He is the last boy in the school.
9. Did you see him sitting on this high seat?
10. Take these long sticks and throw into the fire.
11. May all these beings be happy!
12. I like to mount this white horse.
13. Bring those small books and give to these boys.
14. You should wash your face with this hot water.
15. These Exalted Ones understood the middle Path of the Buddha.
16. This Doctrine was preached by the Blessed One.
17. We shall go by this long way.
18. There are tall, big trees in this forest.
19. I shall take these white flowers - you may take those red flowers.
20. These are small ships.
21. Young men and women should always associate with the virtuous.
22. This city is protected by a powerful king.
23. The courageous do not run away through fear.
24. Little children are playing with these little dogs.
25. May the Blessed One preach the Doctrine to these monks and nuns!



Pheṇūpamam kāyamimam viditvā, marīcidhammam abhisambudhāno;
Chetvāna mārassa papupphakāni, adassanam maccurājassa gacche.

Having known this froth-like body and awakening to its mirage nature,
smashing Mara's flowered shafts unseen beyond the Death-king go.

Explanation verse 46: This body of ours is like froth, bubbles, or foam. It disintegrates quickly. The nature of life is like a mirage, an illusion. Therefore one must understand that these things are mere illusions. To achieve that one must destroy Māra's sensual powers by which he tempts men and women. It is necessary that the truth-seeker should go beyond Māra's realm, to areas unknown. Māra is the king of the realm of death. The truth seeker goes beyond that realm to Nibbāna, a domain Māra forbids us even to glimpse by way of all sorts of sensual tricks and worldly enjoyments which keep us in the darkness of ignorance.

Lesson XVI

A. Cardinal Numerals

1	eka	11	ekādasa
2	dvi	12	dvādasa, bārasa
3	ti	13	terasa, telasa
4	catu	14	cuddasa, catuddasa
5	pañca	15	pañcadasa, pañnarasa
6	cha	16	solasa, sorasa
7	satta	17	sattadasa, sattārasa
8	aṭṭha	18	aṭṭhadasa, aṭṭhārasa
9	nava	19	ekūnavāsati
10	dasa	20	vīsati, vīsam

21	ekavīsati	31	ekatimṣati, ekatimṣā
22	dvevīsati, dvāvīsati	32	dvattimṣati, dvattimṣā
23	tevīsati	33	tettimṣati, tettimṣā
24	catuvīsati	34	catuttimṣati, catuttimṣā
25	pañcavīsati	35	pañcatimṣati, pañcatimṣā
26	chabbīsati	36	chattimṣati, chattimṣā
27	sattavīsati	37	sattatimṣati, sattatimṣā
28	aṭṭhavīsati	38	aṭṭhatimṣati, aṭṭhatimṣā
29	ekūnatimṣati	39	ekūna cattālīsati
30	timṣati, timṣā	40	cattālīsati, cattālīsam, cattālīsā

49	ekūna paññāsa	100	sataṁ
50	paññāsa, paññāsā	200	dvi sataṁ
60	saṭṭhi	1,000	sahassam
70	sattati	10,000	dasasahassam, nahutam
79	ekūnāsīti	100,000	satasahassam, lakkham
80	asīti	10,000,000	koṭi
90	navuti	100,000,000	dasakoṭi
99	ekūnasataṁ	1,000,000,000	satakoṭi

Eka, **ti** and **catu** are declinable in the three genders. When **eka** is used in the sense of “some, certain, incomparable”, it is declinable in the three genders and in both numbers. Otherwise it is declined only in the singular.

Numerals from **dvi** to **aṭṭhārasa** are declined only in the plural. With the exception of **ti** and **catu**, all the other numerals are common to all genders.

These numerals agree with the noun they qualify in number and case. **Eka**, **ti**, and **catu** agree in gender also. Generally they are placed before the noun.

dvi (num.) two			
	masculine	neuter	femenine
Nominative	d(u)ve		
Accusative			
Genitive	dvinnam		
Dative			
Instrumental	dvī(b)hi		
Ablative			
Locative	dvīsu		

ti (num.) three			
	masculine	neuter	femenine
Nominative	tayo	tīni	tisso
Accusative			
Genitive	tiṇṇam	tiṇṇannam	tissannam
Dative			
Instrumental	tī(b)hi		
Ablative			
Locative	tīsu		

catu (num.) four			
	masculine	neuter	femenine
Nominative	cattāro, caturo	cattāri	catasso
Accusative			
Genitive	catu(ssa)nnaṁ		
Dative			
Instrumental	catū(b)hi		
Ablative			
Locative	catusu, catūsu		

pañca (num.) five			
	masculine	neuter	femenine
Nominative	pañca		
Accusative	pañca		
Instrumental	pañca(b)hi		
Dative	pañcannam		
Ablative	pañca(b)hi		
Genitive	pañcannam		
Locative	pañcasu		

Numerals from **ekūnavīsatī** to **aṭṭha-navutī** and **koṭī** are treated as feminines and are declined only in the singular like feminine **i** (see **bhūmi**). **Tiṁsā**, **cattālīsā**, and **paññāsā** are declined like feminine **ā** (see **kaññā**). Numerals from **ekūnasata** to **lakkha** are declined only in the singular like the neuter **a** (see **phala**). When, however, numerals from **vīsatī** and upwards are used collectively they take the plural:

- **dve vīsatīyo**, two twenties
- **tīni satāni**, three hundreds

B. Ordinal Numerals

- **Paṭṭama** (first)
- **Dutiya** (second)
- **Tatiya** (third)
- **Catuttha** (fourth)
- **Pañcama** (fifth)
- **Chaṭṭha** (sixth)

The rest are formed by suffixing **-ma**, as **sattama** (seventh), **aṭṭhama** (eighth), etc.

The ordinals also agree with the noun they qualify in gender, number and case. In the masculine and neuter they are declined like **nara** and **phala** respectively. In the feminine **paṭṭama**, **dutiya**, and **tatiya** are declined like **kaññā**. The ordinals from **catuttha** to **dasama** assume the feminine suffix **-ī** and are declined like **nārī**: **catuttha + ī = catutthī**, **sattama + ī = sattamī**, etc. The feminines of other ordinals are formed by adding **-ī** directly to the numerals, as **ekādasa + ī = ekādasi**.

C. Counting with “satam”

One way in which things are enumerated by the hundreds in Pāli is for the noun which is counted to be compounded with **satam**, “hundred”, with the number of hundreds specified by the preceding numeral, which agrees in number and case. That is, it is if in English one said “three youth-hundreds” instead of “three hundred youths”:

- **Tīni mānavatasāni**, “three hundred youths”
- **Tīhi mānavatasehi**, “with three hundred youths” (instrumental case)

Note that the entire compound takes the neuter gender of **satam** even though that which is counted is animate, and that **satam** appears in the plural.

New words	
divasa (m., n.)	day
ito (indec.)	hence, ago, from now, from here
māsa (m., n.)	month
pana (indec.)	but, however, further
pariccheda (m.)	limit, extent, chapter
saraṇa (n.)	refuge
sīla (n.)	morality, precept, virtue
vassa (m., n.)	year, rain

Exercise 16-A Translate into English.

1. Cattārimāni, bhikkhave, saccāni.
2. “Ekaṁ nāma kim?”
3. Tīsu lokesu sattā uppajjanti.
4. Ekasmim̄ hatthe pañca aṅguliyo honti.
5. Ito sattame divase aham̄ gamissāmi.
6. Mayam̄ tīṇi vassāni imasmim̄ gāme vasimhā.
7. Ayam pana imasmim̄ potthake solasamo paricchedo hoti.
8. “Buddham̄ saraṇam̄ gacchāmi.

Dutiyampi Buddham̄ saraṇam̄ gacchāmi.

Tatiyampi Buddham̄ saraṇam̄ gacchāmi.”

9. So tassa tiṇṇam̄ puttānam̄ cattāri cattāri katvā dvādasa phalāni adāsi.
10. Etasmim̄ ghare catasso itthiyo vasanti.
11. Yo paṭhamam̄ āgaccheyya so paṇṇākāram̄ labheyya.
12. Imasmim̄ ghare ayaṁ tatiyā bhūmi.
13. Antimena paricchedena gahapatīhi pañca sīlāni rakkhitabbāni.
14. Guṇavanto sadā pañca sīlāni ca aṭṭhamiyam̄ cātuddasiyam̄ pañcadasiyam̄ ca aṭṭha sīlāni rakkhanti.
15. Bhikkhū paneva* dvisata sattavisati sikkhāpadāni rakkhanti.
16. Tassa setṭhino catupaṇṇāsakoṭi dhanam̄ atthi.
17. Ekasmim̄ māse tiṁsa divasā honti. Ekasmim̄ vassee pana tisata pañcasatṭhi divasā honti.
18. Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

***pana + eva = paneva**

Exercise 16-B Translate into Pāli.

1. I gave him four books.
2. He lived three days in our house.
3. We have two eyes, but only one mouth.
4. There are thirty days in one month, and twelve months in one year.
5. They are now studying the twelfth chapter of the book.
6. Which of these two presents would you take?
7. The child bought three mangoes, ate one and took two home.
8. He will come on the 28th day of this month.
9. They took the Three Refuges and the five precepts to-day.
10. There were two hundred patients in the hospital yesterday.
11. Seven days hence my father will come to see me.
12. Some householders observe the ten precepts on the fifteenth day.
13. If you do evil, you will be born in the four evil states.
14. If you do good, you will be born in the seven states of happiness.
15. He gave five hundred and received thousand.
16. She brought three presents for her three little sisters.
17. My age is eighteen years.
18. In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a fully Enlightened One in his thirty-fifth year. After becoming a Buddha He preached the Doctrine for forty-five years.



Tesam sampannasilānam, appamādavihārinam;
Sammadaññā vimuttānam, māro maggam na vindati.

Of those with perfect virtue who dwell in heedfulness,
freed by Final Knowledge Mara cannot know their path.

Explanation verse 57: Of those noble ones who are perfect in behaviour, living constantly alert, fully aware of the experience within, Māra, the evil one, does not know their destiny. Māra can trace only the lazy ignorants and pleasure-seekers. He cannot trace the Dhamma-followers who live according to the Noble Eightfold Path.

Lesson XVII

A. The consonantal noun declension, nouns ending in -n

The three following lessons will be dealing with a special group of nouns, those with the so-called consonantal declension, which includes all nouns and adjectives whose stem ends in consonants **-n**, **-r** or **-s**. Nouns, the stem of which ends in a consonant, are rather few and special, the majority of the words included in this declension being adjectives ending in **-vat** or **-mat**, and all words ending in a nasal **-n** being considered by native grammarians as belonging to the vowel declension.

attā (stem form: attan) (m.) soul, self		
	SINGULAR	PLURAL
Nominative	attā	attāno
Accusative	attānam̄, attam̄	
Genitive	attano	attānam̄
Dative		
Instrumental	attena, attanā	attane(b)hi
Ablative	attanā, attamhā, attasmā	
Locative	attani	attanesu
Vocative	atta, attā	attāno

rājā (stem form: rājan) (m.) king		
	SINGULAR	PLURAL
Nominative	rājā	rājāno
Accusative	rājānam̄, rājam̄	
Genitive	rañño, rājino	raññam̄, rājūnam̄, rājānam̄
Dative		
Instrumental	raññā, rājena	rājū(b)hi, rāje(b)hi
Ablative	raññā, rājamhā, rājasmā	
Locative	raññe, rājini, rājamhi, rājasmiṁ	rājusu, rājūsu, rājesu
Vocative	rāja, rājā	rājāno

brahmā (stem form: brahman) (m.) Brahman		
	SINGULAR	PLURAL
Nominative	brahmā	brahmāno, brahmā
Accusative	brahmānam̄, brahmam̄	brahmāno
Genitive	brahmuno, brahmassa	brahmānam̄, brahmunam̄
Dative		
Instrumental	brahmanā, brahmunā	brahme(b)hi, brahmū(b)hi
Ablative		
Locative	brahme, brahmani	brahmesu
Vocative	brahme	brahmāno, brahmā

Remark:

When the word **rājā** is used by itself in a sentence, it follows the above declension, but when it forms the last part of a compound as for instance in **dhammarājā, mahārājā**, etc., it follows the declension of masculine nouns in **-a**, like **deva**.

B. “Attan” as a reflexive

The form **attan** can be used as a reflexive pronoun, i.e. “oneself”, “himself”, “herself”, “yourself”, etc. commonly it remains in the singular in this usage when it is used adverbially, as in the example below, where it is in the instrumental case:

Yadā tumhe attanāva jāneyyātha, when you know this by yourselves.

C. The seven conjugation classes of verbs

Class	Root	Base particle	Present tense 3rd person
1 st	vpac, to cook	a	vpac + a + ti = pacati
	vbhū, to be		vbhū + a + ti = bhav + a + ti = bhavati
2 ^{nd*}	vrudh, to hinder	m/ñ ... a	vru-m-dh + a + ti = rundhati
	vbhuj, to eat		vbhū-ñ-ja + a + ti = bhuñjati
3 rd	vdīp, to shine	ya	vdīp + ya + ti = dippati
	vhā, to abandon		vhā + ya + ti = hāyati
4 th	vṣu, to hear	ṇu, ḷā, uṇā	vṣu + ḷā/ṇu + ti = sunāti/sunoti
	vpa + apa, to arrive		vpa + apa + unā + ti = pāpuṇāti
5 th	vji, to conquer	nā	vji + nā + ti = jināti
	vki, buy	ṇā	vki + ḷā + ti = kiṇāti
6 th	vtan, to spread	o, yira	vtan + o + ti = tanoti
	vkar, to do		vkar + o/yira + ti = karoti/kayirati
7 th	vcur, to steal	e, aya	vcur + e/aya + ti = coreti/corayati

*In the 2nd conjugation too the conjugational sign is **a**, but **m** is argumented before the final consonant of the root and is afterwards changed into the nasal of the group-consonant that follows. This rule applies only to the active voice.

New words	
amacca (m.)	minister
attha (m.)	matter, good, welfare, meaning
hi (indec.)	indeed
nātha (m.)	lord, refuge
pāsāda (m.)	palace
rattha (n.)	country, kingdom, realm
saṅkilissati (vkilis + ya with sam-)	is defiled
siyā (v.) [3rd pers. singular subjunctive of asa]	to be
ti (indec.)	thus (used in quoting others)
vihaññati (vhan with vi-)	perishes
visujjhati (vsudh with vi-)	is purified

Exercise 17-A Translate into English.

1. "Ayam me attano attho."
2. "Na me so attā."
3. "Bhagavato etam* attam āroceyyāma."
4. "Dhammam cara rāja!"
5. "Attā hi attano nātho - Ko hi nātho paro siyā."
6. "Attānam rakkhanto param rakkhati. Param rakkhanto attānam rakkhati."
7. Atīte pana amhākam raṭṭhe guṇavā rājā ahosi.
8. Raññā likhitam* idam lekhanaṁ amaccā passantu!
9. Pāpakehi amaccehi rañño ko attho?
10. Amhākam rājānam passitum puratthimāya disāya dve rājāno āgatā.
11. Rājā attano mahesiyā saddhim pāsāde vasati.
12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantam vanditvā etam attam pucchim̄su.
13. "Puttā me atthi** dhanaṁ me atthi - Iti bālo vihaññati Attā hi attano natthi - Kuto puttā kuto dhanam."
14. "Attanāva kataṁ pāpam - attanā sañkilissati Attanā akataṁ pāpam - attanāva visujjhati."

***m** is changed into **m**.

****me + atthi** = **matthi**

Exercise 17-B Translate into Pāli.

1. I am my own master.
2. He advised himself.
3. These presents were sent by the king.
4. Good or evil is done by oneself.
5. The ministers taking their own sons went to the palace to see the king.
6. It is not good for kings to get angry with the people.
7. Virtuous kings are always respected by all.
8. He does not know his own good.
9. Righteous kings do not wish to associate with wicked kings.
10. By wisdom is one purified.
11. Ministers obtain wealth by means of kings.
12. He for his own good associates with kings and ministers.
13. Some kings perish on account of their greediness towards the countries of others.
14. The ministers told that matter to the king.
15. He does not shine like a king.



**Yo bālo maññati bālyam, paṇḍito vāpi tena so;
Bālo ca paṇḍitamānī, sa ve “bālo”ti vuccati.**

Conceiving so his foolishness the fool is thereby wise,
while “fool” is called that fool conceited that he’s wise.

Explanation verse 63: If a foolish person were to become aware that he is foolish, by virtue of that awareness, he could be described as a wise person. On the other hand, if a foolish person were to think that he is wise, he could be described as a foolish person. The fool, even if kept in the company of a wise person intimately over a life-time, will not become aware of the nature of Dhamma, just as a spoon will not know the taste of soup.

Lesson XVIII

A. The consonantal noun declension - nouns ending in -r

satthā (stem form: satthar), teacher		
	SINGULAR	PLURAL
Nominative	satthā	satthā(ro)
Accusative	satthāram	satthāro, satthāre
Genitive		
Dative	satthu(no), satthussa	satthā(rā)nam, satthūnam
Instrumental		
Ablative	sattharā, satthārā, satthunā	satthāre(b)hi
Locative	satthari	satthāresu, satthusu
Vocative	sattha, satthā	satthāro

pitā (stem form: pitar), father		
	SINGULAR	PLURAL
Nominative	pitā	pitaro
Accusative	pitaram	pitaro, pitare
Genitive		
Dative	pitu(no), pitussa	pit(ar)ānam, pitūnam, pitunnam
Instrumental		
Ablative	pitarā, pitunā	pitū(b)hi, pitare(b)hi
Locative	pitari	pitaresu, pitusu
Vocative	pita, pitā	pitaro

mātā (stem form: mātar), mother		
	SINGULAR	PLURAL
Nominative	mātā	mātarō
Accusative	mātarām	mātarō, mātare
Genitive		
Dative	mātu(yā), mātyā	māt(ar)ānam, mātūnam, mātunnam
Instrumental		
Ablative	mātarā, mātuyā	mātū(b)hi, mātare(b)hi
Locative	mātari, māt(u)yā, māt(u)yam	mātaresu, mātusu
Vocative	māta, mātā	mātarō
dhītu, duhitu , daughter, are declined like mātu .		

The following nouns are declined like satthā			
bhattā	husband	ñātā	knower
dātā	giver	netā	leader
jetā	conqueror	sotā	hearer
kattā	doer	vattā	talker
dhītā/duhitā	daughter (like mātā)	bhātā	brother (like pitā)

B. Causal Forms

Causal forms define the verbal sense of “make something happen” instead of actively making it, so to say. They are formed by adding to the root the particle **-aya-**, often contracted to **-e-**, or adding the particle **-āpaya-**, which is often contracted to **-āpe-**. The verbal conjugation terminations of any tense are added afterwards. When not followed by a double consonant, the initial vowel often undergoes the so-called “Vuddhi substitution”*, which literally means “growth” in Pāli, and which consists in the substitution of **o** for **u** and **e** for **i**. Sometimes the Vuddhi substitutes **e** and **o** are employed as a result from the contraction (shortening) of **aya** and **ava**** respectively. Below are some examples of verb roots with their causative forms:

- **vkar**, to do; **kāre**, **kāraya**, **kārāpe**, **kārāpaya**, to cause to do
- **vpac**, to cook; **pāce**, **pācaya**, **pācāpe**, **pācāpaya**, to cause to cook
- **vgah**, to take; **gāhe**, **gāhaya**, **gāhāpe**, **gāhāpaya**, to cause to take
- **vmar**, to kill; **māre**, **māraya**, **mārāpe**, **mārāpaya**, to cause to kill
- **vsam**, to be appeased; **same**, **samaya**, **samāpe**, **samāpaya**, to cause to be appeased
- **vgam**, to go; **game**, **gamaya**, to cause to go; we find also: **gāme**
- **vchid***, to cut; **chede**, **chedaya**, **chedāpe**, **chedāpaya**, to cause to cut
- **vbhuj***, to eat; **bhoje**, **bhojaya**, **bhojāpe**, **bhojāpaya**, to cause to eat
- **vrudh***, to hinder; **rodhe**, **rodhaya**, **rodhāpe**, **rodhāpaya**, to cause to hinder
- **vbihid***, to break; **bhede**, **bhedaya**, **bhedāpe**, **bhedāpaya**, to cause to break
- **vsu****, to hear; **sāve**, **sāvaya**, **sāvāpe**, **sāvāpaya**, to cause to hear
- **vbhū****, to be; **bhāve**, **bhāvaya**, etc...
- **vśī**, to lie down; **sāye**, **sāyaya**, **sayāpe**, **sayāpaya**, to cause to lie down
- **vñī**, to lead; **nāyaya**, **nayāpe**, **nayāpaya**, to cause to lead
- **vpucch**, to ask; **pucchāpe**, **pucchāpaya**, to cause to ask
- **vđā**, to give; **dāpe**, **dāpaya**, to cause to give
- **vṭhā**, to stand; **ṭhape**, **ṭhapaya**, to place (with a shortened)

Conjugation examples:

- **kāremi**, **kārayāmi**, **kārāpemi**, **kārāpayāmi** → I cause to do
- **kāresi**, **kārayasi**, **kārāpesi**, **kārāpayasi** → You cause to do

Intransitive verbs become transitive and ordinary transitive verbs take two objects when they assume causal forms. Examples:

- **Rukkho patati**, The tree falls.
 - **So rukkham pāteti**, He makes (causes) the tree (to) fall.
- **Dāso odanam pacati**, The servant is cooking rice.
 - **So dāsam odanam pāceti**, He makes (causes) the servant (to) cook rice.

Sometimes the agent of the causal verb (the “indirect object”) is put in the instrumental case:

- **So dāsena odanam pāceti**, “He makes rice to be cooked by the servant”.

In some cases the causal forms modify the original meaning of the verb:

- **vvac**, to speak / **vāceti**, reads.
- **vbhū**, to be / **bhāveti**, develops, cultivates.

Exercise 18-A Translate into English.

1. "Namatthu* satthuno."
2. "Tayā sutam dhammaṁ amhepi sāvehi."
3. Satthā sāvake dhammaṁ desāpeti (or sāvakehi).
4. Pitā puttam gāmam gameti.
5. Mātā attano dhītaram nahāpetvā pāṭhasālam pesesi.
6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.
7. Dhītaro, dāsehi dārūni āharāpetvā aggim dāpetha.
8. Dhītūhi mātaro ca pitaro ca rakkhitabbā, mātūhi ca pitūhi ca dhītaro rakkhitabbā.
9. Mātā dhītare satthāram vandāpeti.
10. Aham mātuyā ca pitarā ca saddhim ārāmam gantvā te dhammaṁ sāvessāmi.
11. Mātula, mayam pana tava nattāro homa. Tasmā no sādhukam uggaṇhāpehi.
12. Satthā sotāre saccāni bodhento gāmā gāmam nagarā nagaram vicarati.
13. Tesam raṭṭhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayham bhattā attano dhanena mahantam gharam kārāpetvā te tattha vasāpesi.

*namo + atthu = **namatthu** (atthu, benedictive mood 3rd person singular of **vasa**, to be)

Exercise 18-B Translate into Pāli.

1. Talkers are not always doers.
2. The leaders are not always conquerors.
3. My father taught my brother well and made him a leader of the country.
4. I made my mother give alms to the disciples of the Teacher.
5. My nephew is reading the letter sent by his father.
6. Virtuous daughters cause their husbands to treat their mothers and fathers well.
7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.
8. Of my two brothers one is a talker and the other is a doer.
9. I do not cause my servants to give food to my husband.
10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers.
They will understand the Truth and make others realise their Deliverance.
11. Our father made our brothers cut the trees in the garden.
12. The conquerors caused the people to erect a large hall in the kingdom.
13. Daughters, you should not do evil, nor cause others to do evil.
14. The monks should neither dig the ground nor cause others to dig the ground.



**Caranti bälā dummedhā, amitteneva attanā;
Karontā pāpakam kammam, yam hoti kaṭukapphalam.**

Fools of feeble wisdom fare enemies to themselves,
making evil kamma which is of bitter fruit.

Explanation verse 66: Those unwise foolish people behave in a manner that is harmful to themselves. Their sinful actions yield bitter fruit. They are their own enemy. At first, their sins are sweet and tasteful to them like a poisoned piece of cake, the effects of the poison manifesting after the fool has enjoyed and swallowed it.

Lesson XIX

A. The consonantal noun declension - nouns ending in -s

mana (stem form: manas), mind		
	SINGULAR	PLURAL
Nominative	manam	manā, manāni
Accusative		mane, manāni
Genitive	manaso, manassa	manānam
Dative		
Instrumental	mansā, manena	mane(b)hi
Ablative	man(as)ā, manamhā, manasmā	
Locative	manasi, mane, manamhi, manasmīm	manesu
Vocative	mana, manā	manāni

The following nouns are declined like mana			
aha	day	sira	head
aya	iron	tama	darkness
ceta	mind	tapa	asceticism, control
chanda	wish, consent, metre	teja	majesty
oja	essence	ura	shoulder
pāya	water, milk	vaca	word
raja	dust	vaya	age
sara	lake	yasa	glory

B. Declension of nouns with diphthongic stem

go (m.) bull		
	SINGULAR	PLURAL
Nominative	go	gāvo, gavo
Accusative	gāvum, gavam, gāvam	
Genitive	gāvassa, gavassa	gavam, gunnam, gonam
Dative		
Instrumental	gāvena, gavena	go(b)hi
Ablative*	gavā, gavamhā, gavasmā	
Locative*	gave, gavamhi, gavasmīm	gosu
Vocative	go	gāvo, gavo

*the first -a- may be either short or long: **gavā/gāvā** etc.

The word **go** has a so-called “diphthongic stem” featuring the vowel **o**, which in the original Sanskrit language is the contraction of the vowel diphthong **au**, as **e** is the contraction of the vowel diphthong **ai**. Both diphthongs are present in Pāli only as **e** and **o**. In fact, All diphthongic stems have disappeared in Pāli; only one such stem remains, which is the above mentioned word **go**, “bull”.

C. Imperfect Tense

In this tense, as in the general past tense, **a-** is prefixed to the root. Sometimes an additional **-m** is found in the 1st person. As a rule the aorist/past tense is more commonly used than the imperfect tense to express the past. It will be safer for the students to adopt the former (see lesson 7). The imperfect is of very rare occurrence.

	vpac , to cook	vsu , to hear	vvac , to speak
Aham	apaca(m) , I cooked	asuṇa(m) , I heard	avoca(m)/āha(m) , I spoke
Tvam	apaco , you cooked	asuṇo , you heard	avoco/āho , you spoke
So/Sā	apacā , s/he cooked	asuṇā , s/he heard	avocā/āhā , s/he spoke
Mayam	apacamhā , we cooked	asuṇamhā , we heard	avoca-/āhamhā , we spoke
Tumhe	apacattha , you cooked	asuṇattha , you heard	avoca-/āhattha , you spoke
Te	apacū , they cooked	asū , they heard	avocū/āhū , they spoke

	vand , to salute	dhāv , to run	gam , to go
Aham	avanda(m) , I saluted	adhāva(m) , I run	agama(m) , I went
Tvam	avando , you saluted	adhāvo , you run	agamo , you went
So/Sā	avandā , s/he saluted	adhāvā , s/he run	agamā , s/he went
Mayam	avandamhā , we saluted	adhāvamhā , we run	agamamhā , we went
Tumhe	avandattha , you saluted	adhāvattha , you run	agamattha , you went
Te	avandū , they saluted	adhāvū , they run	agamū , they went

D. Perfect Tense

The Perfect is characterised by the reduplication of the root, which consists in the doubling of the first consonant in a root together with a vowel that follows it. If the root begins with a vowel, that vowel alone is reduplicated. However, as the Perfect is very seldom used in Pāli, the student ought not to assume existence of any form unless it be actually found in the course of his reading. Rules regarding reduplication can be looked up at page 83 of Duroiselle's Pāli grammar. The exercises do not contain examples of this tense.

	vpac , to cook	vsu , to hear	vvac , to speak
Aham	papaca , I have cooked	susoṇa , I have heard	uvaca , I have spoken
Tvam	papace , you have cooked	susoṇe , you have heard	uvace , you have spoken
So/Sā	papaca , s/he has cooked	susoṇa , s/he have heard	uvaca , s/he has spoken
Mayam	papacamha , we h. cooked	susoṇamha , we have heard	uvacamha , we h. spoken
Tumhe	papacattha , you h. cooked	susoṇattha , you h. heard	uvacattha , you h. spoken
Te	papacu , they have cooked	susu , they have heard	uvacu , they have spoken

	vand , to salute	dhāv , to run	gam , to go
Aham	uvanda , I have saluted	dadhāva , I have run	jagama , I have gone
Tvam	uvande , you have saluted	dadhāve , you have run	jagame , you have gone
So/Sā	uvanda , s/he h. saluted	dadhāva , s/he has run	jagama , s/he has gone
Mayam	uvandamha , we h. saluted	dadhāvamha , we have run	jagamamha , we have gone
Tumhe	uvandattha , you h. saluted	dadhāvattha , you have run	jagamattha , you have gone
Te	uvandu , they have saluted	dadhāvu , they have run	jagamu , they have gone

Exercise 19-A Translate into English.

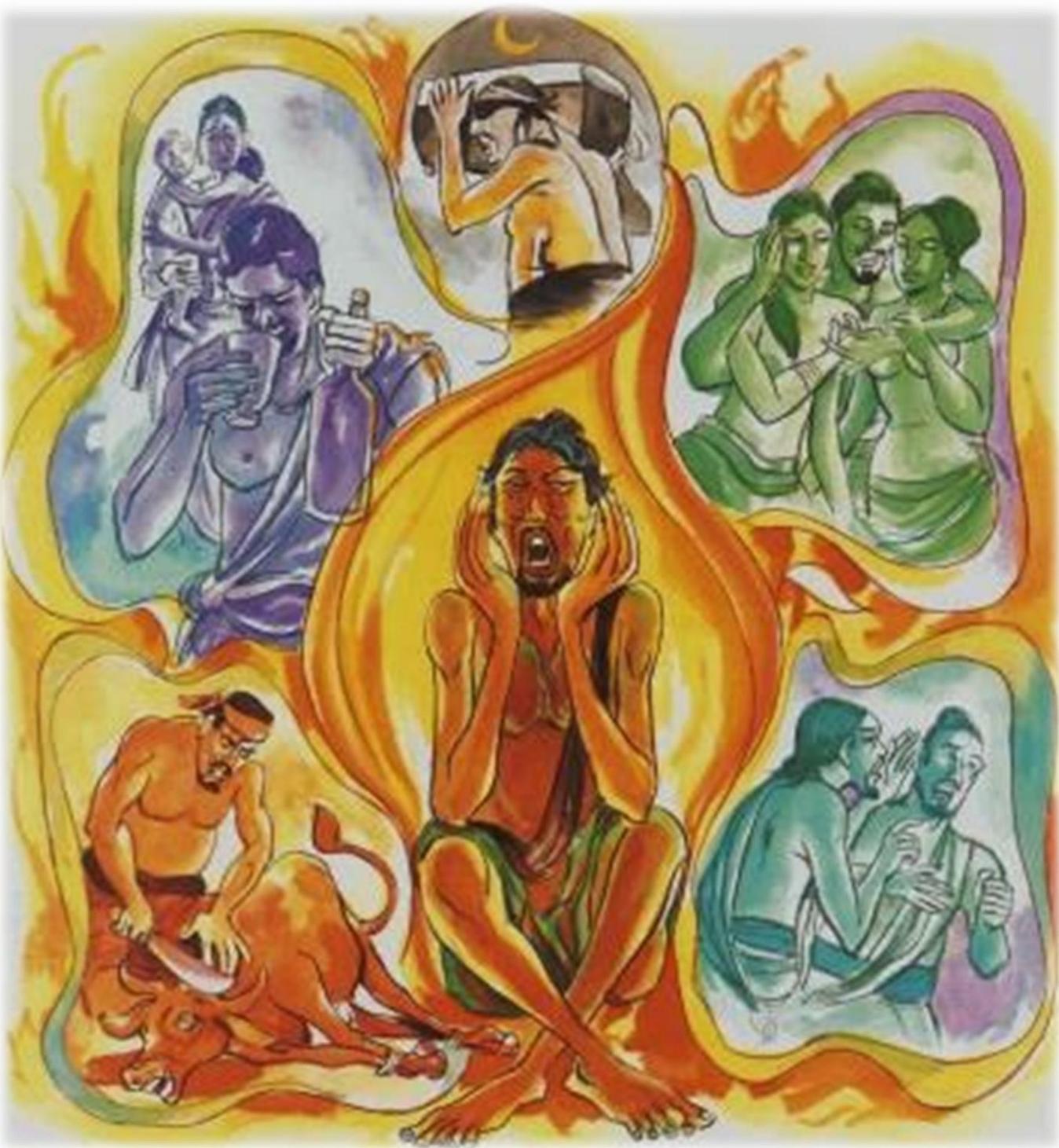
1. "Etadavoca* satthā."
2. "Bhagavā etam āha."
3. "Idamavoca** Bhagavā."
4. "Ācariyā evam āha."
5. "Attham hi nātho saraṇam avoca."
6. "Satthā tam itthim āha - etissā tava puttam dehī'ti."
7. Eko go tamasi khettam agamā.
8. Vayasā aham pañca vīsatī vassāni.
9. "Manasā saṃvaro sādhu."
10. "Tam sādhukam suṇāhi, manasi karohi."
11. Amhākam sattuno pāde mayam sirasā avandamhā.
12. Tava vacasā vā manasā vā mā kiñci pāpakam kammam karohi.
13. Ayam nāvā ayasā katā.
14. Satta ahāni mayam kiñcipi āhāram na abhuñjamhā.
15. Mayham bhātā gonaṃ tiṇam adā.

*etam + avoca = etadavoca.

**idam + avoca = idamavoca

Exercise 19-B Translate into Pāli.

1. There is no dust in this street.
2. The consent of the sick monks should be taken.
3. Fathers carry their sons on their shoulders.
4. My father is 45 years of age.
5. The World was in darkness for four days.
6. We should purify our own mind.
7. A fruit from the tree fell on my head.
8. The farmers caused their sons to give grass to the cattle and went to the city.
9. People reverence him on account of his asceticism.
10. In glory may you shine like the moon.
11. The king by his majesty conquered all the people.
12. They have no anger in their minds.
13. The cattle do not drink the water of this lake.
14. There is no essence in this milk.



**Na tam kammam kataṁ sādhu, yam katvā anutappati;
Yassa assumukho rodam, vipākam paṭisevati.**

That kamma's not well-made from which there is remorse,
of which one senses the result with weeping and a tear-stained face.

Explanation verse 67: It is good if one were to avoid committing such actions which would later lead to regret. When one regrets one weeps. When an ignorant person commits an act of sin, it does not immediately yield bad results. This is like the freshly extracted milk, which does not curdle immediately on being extracted from the cow's udder. The sin that has been committed remains concealed like the sparks covered with ashes, and continues to follow and burn the doer of sins.

Lesson XX

A. Compound Words

Compound words are formed by joining two or more simple words. As a rule only the final member of the compound takes the case terminations. The preceding members, with a few exceptions, drop their case endings and assume their bases. The component parts of the compound are combined, wherever necessary, according to the rules of Sandhi.

In Pāli there are five classes of compounds, viz.:

1. Adjectival Compounds
2. Case Compounds
3. Copulative Compounds
4. Attributive Compounds
5. Adverbial Compounds

1. An **Adjectival Compound** (Kammadhāraya) is that which is formed by combining a substantive with an adjective, or a noun in apposition, or an indeclinable used in an adjectival sense, as its prior member. In some instances the qualifying adjective follows the noun.

Examples		
taruno-puriso	taruṇapuriso (m)	young man
tarunī-kaññā	taruṇakaññā (f)	young maiden
tarunam-phalam	taruṇaphalam (n)	young fruit
Sumedho-paṇḍito	sumedhapaṇḍito	Sumedha the wise
mukham eva cando	mukhacando	moon-face
sīlam eva dhanam	sīladhanam	wealth of virtue
su-jano	sujano	good man
na-kusalam	akusalam	immoral
na-asso	anasso	non-horse (mule)
na-manusso	amanusso	non-man (a spirit)

Na followed by a consonant is changed into **a**, and into **an** when followed by a vowel.

Those Adjectival Compounds that have a numeral as their first member are in Pāli known as **Digu Samāsa** (Numerical Compounds). They generally take the neuter singular when they imply an aggregate.

Examples		
dve-aṅguliyo	dvaṅgulam	two-finger
tayo-lokā	tilokam	three-fold world
catasso-disā	catuddisam	four-fold direction
cattāri-saccāni	catusaccam	four-fold truth
satta-ahāni	sattāham	week

They do not take the neuter singular when they do not imply an aggregate.

Examples		
Eko-putto	ekaputto	one son
Tayo-bhava	tibhavā	three existences
Cattasso-disā	catuddisā	four directions

2. A **Case Compound** (Tappurisa) is that which is formed by combining a substantive with another substantive belonging to any one of the oblique cases, by dropping its case endings. In some exceptional cases, however, the preceding members retain their case endings. These compounds take the gender of the final member and are declined accordingly. With the exception of the Nominative and Vocative cases all the other oblique cases go to form these compounds.

Examples		
Accusative	gāmam̄-gato = gāmagato (m → m)	he who has gone to the village
	sivam̄-karo = sivam̄karo	blessings-bestower
Ablative (of agent)	Buddhena-desito = Buddhadesito	preached by the Buddha
Instrumental	asinā-kalaho = asikalaho	sword-fight
Dative	lokassa-hito = lokahito	beneficial to the world
Ablative	corasmā-bhayam̄ = corabhayam̄	fear from thief
Genitive	Buddhassa-dhammo = Buddhadhammo	Buddha's Doctrine
Locative	vane-vāso = vanavāso	residence in the forest
	ante-vāsiko = antevāsiko	pupil (lit. he who lives near)

3. A **Copulative Compound** (Dvanda) is that which is formed by combining two or more substantives which, if not compounded, would be connected by the particle **ca**. These compounds generally take the plural and the gender of the final member when the component members are viewed separately. If they collectively imply an aggregate, they take the neuter singular.

Examples		
A.	cando ca suriyo ca = candasuriyā	moon and sun
	narā ca nāriyo ca = naranāriyo	men and women
B.	nāmañca rūpañca = nāmarūpam̄	mind and matter
	sukhañca dukkhañca = sukhadukkham̄	happiness and pain
	hatthi ca gavo ca assā ca = hatthigavāssam̄	elephants, cattle, and horses

4. An **Attributive Compound** (Bahubbīhi) is that in which the component members collectively denote something else than what is originally expressed by them. These compounds assume the gender of the implied object and are declined accordingly.

Examples:

- **pīta** means yellow; **ambara**, garment, but **pītambaro** means he who has a yellow garment,
- **āgata**, come; **samaṇa**, ascetic; **āgatasamaṇo**, the place to which ascetics have come, i.e., a monastery.
- **diṭṭho**, seen; **dhammo**, Truth; **diṭṭhadhammo**, by whom the Truth has been seen, i.e., a Saint.
- **ni**, free from; **taṇhā** craving; **nittatāṇho**, he who is free from craving, i.e., an Arahant.

5. An **Adverbial Compound** (Avyayībhāva) is that which has as its first member a prefix (upasagga) or an indeclinable (nipāta), not used in an adjectival sense, but used in determining the sense of the final member. The Adverbial Compounds generally take the neuter gender and are indeclinable. They are treated like the nominative singular of neuter substantives. If the final member of these compounds ends in -a or -ā, the neuter termination -m is affixed, otherwise the final vowel is retained except in cases of long vowels which are shortened.

Examples	
Prefixes:	
anu-pubba = anupubbam	in due course, in regular succession
adhi-itthī = adhitthi	in a woman or relating to a woman
upa-gaṅgā = upagaṅgam	near a river (riverside place)
upa-nagara = upanagaram	near a city, i.e., a suburb
Indeclinables:	
yathā-bala = yathābalam	according to strength
yathā-kama = yathākkamam	according to order
yathā-vuddha = yathāvuddham	according to seniority
yathā-satti = yathāsatti	according to one's ability
yāva-attha = yāvadattham	as one wishes, as much as required
yāva-jīva = yāvajīvam	till life lasts
pacchā-bhatta = pacchābhattam	after meal, i.e., after-noon

Mixed Compounds

When a compound is further compounded with another single word or compound it is treated as a mixed compound.

Examples:

- setam-vattham = **setavattham**, white cloth
- pituno-setavattham = **pitusetavattham**, father's white cloth
- puttā ca dhītarō ca = **puttadhītarō**, sons and daughters
- mahantani gharāni = **mahāgharāni**, big houses
- puttadhītarānam mahāgharāni = **puttadhītumahāgharāni**, the big houses of sons and daughters

B. The Word “ubho”

The pronominal form **ubho** means “both” and has the following case forms, for all genders:

nominative	ubho/ubhe
accusative	
genitive	ubhinnam
dative	
instrumental	ubho(b)hi, ubhe(b)hi
ablative	
locative	ubhosu/ubhesu

Exercise 20-A Translate into English.

1. "Sabbadānam dhammadānam jināti."
2. "Aham te saddhim puttadhītāhi dāsī bhavissāmi."
3. "Tisaranena saddhim pañcasīlam detha me bhante."
4. "Itipi so Bhagavā araham, sammā-sambuddho, satthā devamanussānam...."
5. "Mātāpitā disā pubbā, ācariyā dakkhiṇā disā."
6. Paralokam gacchantam puttadhītaro vā bhātaro vā hatthigavāssam vā namanugacchanti (follow).
7. Echo taruṇavejjo vejjakammañ karonto gāmanagaresu vicarati.
8. Dārakadārikāyo tesam mātāpitunnam ovāde ṭhatvā kiñcipi pāpakammañ nankaronti.
9. Sītodakam vā uṇhodakam vā āhara.
10. Amhākam Buddha pana pubbe Sumedhapanḍito nāma ahosi.
11. Sattasu dhanesu saddhādhanam pana paṭhamam - sīladhanam dutiyam, paññādhanam sattamam.
12. Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbam.
13. Aham khīṇāsave vā na ditṭhapubbo, satthudhammañ vā na sutapubbo.
14. Itthipurisā sukhadukkham bhuñjamānā tibhave vicaranti.
15. Amaccaputtā rājabhayena mahāpāsādato nikkhamiñsu.
16. Mayham antevāsikesu dve brahmacārino saddhācetasā Buddhadesitam dhammam sutvā samaṇadhammañ katvā ditṭhadhammā ahesum.

Exercise 20-B Translate into Pāli.

1. The boys and girls are studying diligently.
2. The monks and nuns heard the Teacher's Doctrine and gained their Deliverance.
3. Sons and daughters should respect their parents.
4. Little children wash their hands and feet with hot water.
5. O young men! You should not associate with evil friends.
6. Sun and Moon shine in the sky.
7. My brother's son is a pupil teacher in a village-school.
8. Great beings are born amongst men for the good of the world.
9. In this vessel is well-water and in that is sea-water.
10. The lion is the king of quadrupeds.
11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.
12. These chairs and beds were washed by the servants and maid-servants to-day.
13. May I understand the four-fold Truth Preached by the Buddha and be a Desireless One!
14. There is no fear of death to the Saints.
15. Never before have I seen white elephants or blue horses.
16. By this gift of Truth may I be an all-knowing Buddha!



Mameva kata maññantu, gihīpabbajitā ubho;
Mamevātivasā assu, kiccākiccesu kismici;
Iti bālassa saṅkappo, icchā māno ca vadḍhati.

Both monks and laymen, let them think “This was done by me,
 whatever the works, both great and small, let them depend on me”.
 Such the intention of a fool, swollen his greed and conceit.

Explanation verse 74: The ignorant has this attitude of mind: “Let everybody know that this was done by me alone. In whatever activity, small or big, my leadership shall prevail. Everybody must follow me.” This conceit of the ignorant leads to craving, uncontrolled desire and to a groundless pride, to a false sense of superiority.

Lesson XXI

A. Indeclinables

An indeclinable (called *Avyaya* in Pāli) is that word whose form remains the same in all genders, numbers and cases, without undergoing any change. There are two kinds of indeclinables, viz.: Upasagga and Nipāta. An Upasagga (prefix) is an indeclinable particle which possesses an independent meaning and which, when prefixed to substantives and verbs, usually modifies their original sense. These Upasaggas correspond to prefixes in Latin (super-, post-, anti- etc...) and sometimes to prepositions in English. A Nipāta is an indeclinable word which may stand either before or after another word. These Nipātas comprise particles, adverbs, conjunctions and interjections in English.

There are twenty Upasaggas or prefixes in Pāli.

1. **ā** → up to, until, as far as, around, reversing to.

āpabbata, as far as the rock.

āgacchati, comes (gacchati, goes).

āharati, brings (harati, carries).

2. **abhi** → to, unto, forward, towards, high, great, special, over.

abhigacchati, goes near to, goes forward.

abhikkhamati, goes forward.

abhidhamma, higher doctrine.

abhiññā, higher knowledge, special knowledge.

abhijānāti, perceives (jānati, knows).

abhibhavati, overcomes (bhavati, is).

abhimukha, facing towards.

abhimaṅgala, special or high festival.

3. **adhi** → in, upon, above, over, great, excessive.

adhisati, dwells in.

adhisessati, will lie upon.

adhitīṭhati, stands on, stands above.

adhibhū, lord, master (bhū, to be).

adhibhūta, overcome, mastered.

adhisīla, higher morality.

adhisīta, very cold.

adhigacchati, enters upon, attains, acquires.

4. **anu** → after, like, behind, along, under, sub, according to.

anugacchati, goes after, follows.

anunāyaka, sub-chief.

anurājā, following king, successor.

anulomato, in accordance with.

5. **apa** → away, from, away from.

apasālāya, from the hall.

apagacchatī, goes away.

apavāda, blame, abuse (vāda, speech).

6. **api** → sometimes contracted to **pi**, over, near to.

apidhāna, pidhāna, pidahana, lid, cover.

7. **ati** → very, over, beyond, excessive.

atisundara, very beautiful.

atikkamati, goes beyond, transgresses.

atigacchatī, overcomes.

8. **ava** → often contracted to “o”, down, away, off, around.

avakkamati or **okkamati**, steps down, descends.

avaharati, takes away, removes.

avajānāti, despises (jānāti, knows).

avamaññati, looks down upon.

avabodha, full knowledge.

avacarati, goes through, traverses.

9. **du** → bad, difficult.

duggati, evil state.

duddama, difficult to tame.

duranubodha, difficult of comprehension.

10. **ni** → away, in, into, down, free from, down wards, without, great.

niggacchatī, goes away.

nikkhamati, goes away, departs.

nidahati, lays aside.

nirāhāra, without food.

nicaya, great collection, accumulation.

nigama, market town.

nikhaṇati, digs into, bury.

nivattati, ceases, turns back.

11. **nī** → away, without, outwards, out of.

nīharati, takes away, draws out.

nīroga, healthy, without disease.

nīrasa, sapless, tasteless.

12. **pa** → forward, forth, in, chief.

pabala, very strong.

payāti, goes forth.

pakkhipati, throws in, puts in.

pakkamati, sets out, goes away.

13. **parā** → away, aside, back, opposed to.

parābhava, decline, ruin (lit. away from being).

parājaya, defeat (lit. away from, or opposed to, victory).

parakkamati, puts forth one's strength, strives.

14. **pari** → around, about, complete.

paridahati, puts on.

paridhāvati, runs about.

parikkhipati, throws around, surround.

parisuddha, complete purity.

15. **pati** (frequently changed into “paṭi”) → again, against, towards, back.

paṭikkamati, steps backwards, retreats.

paṭideti, gives in return.

paṭivadati, answers (lit. speaks in return).

paṭilomam, backwards.

paṭisotam, against the stream.

patirūpam, counterfeit, suitable.

patirāja, hostile king.

patilekhana, letter in reply.

16. **sam** → with, together, self.

sambuddha, self enlightened.

samāgacchati, comes together, assembles.

samesti, meets together.

saṃharati, collects, folds up.

saṅkhipati, condenses (lit. throws together).

saṅgaha, collection.

sammukha, face to face with.

17. **su** → good, well, thoroughly, excellent.

sugati, happy state.

sujana, good man.

sudesita, well-preached.

subhāvita, thoroughly practiced.

sudubbala, very weak.

sukara, easy to do.

18. **u** → up, above, away.

uggacchati, rises.

ukkhipati, throws upwards.

ucchindati, cuts off.

uttarati, comes up, ascends.

udaya, rise, beginning.

19. **upa** → near, towards, next, by the side of, sub, below, less, strong.

upagacchati, goes near.

upasākhā, minor branch.

upadhāvati, runs up to.

uparājā, viceroy.

upakaṇha, into the ear.

upakadḍhati, drags down.

upādāna, attachment, clinging (lit. strong or firm hold).

20. **vi** → apart, separate, not, free from, special, around, clear, different, opposed to.

vimala, stainless.

vibhava, power or free from existence.

vigata, separated, disappeared.

vicarati, wanders about.

visoka, free from sorrow.

vikkipati, scatters.

vipassati, sees clearly.

visama, not equal, uneven.

vicchindati, cuts off.

vimutti, perfect release.

viloma, reverse.

vimukha, averted (lit. face away).

vyākaroti, expounds.

Of the above prefixes **abhi**, **anu**, **pati**, and **pari** are sometimes used after the words. Frequently the consonant following **du**, **ni**, and **u**, and sometimes **vi**, is duplicated. If the consonant is aspirated, the first duplicated one is changed into the same unaspirated consonant. Before a vowel, **r** is augmented in the case of **du** and **ni**, **d** in the case of **u**, and **y** in the case of **vi**.

Exercise 21-A Translate into English.

1. “Mā nivatta abhikkama.”
2. Puttadhitūhi mātāpitaro yathāsatti saṅgahetabbā.
3. Idhāgacchatha, bhikkhavo, yathābuḍḍham vandatha.
4. Sacepi dujjanā yāvajīvam sujane bhajeyyum tesam kocipi attho na bhaveyya.
5. Sudesitam Buddhadhammam ugganhāmi yathābalam.
6. Sabbe devamanussā manussaloke vā devaloke vā yathākammañ uppajjanti.
7. *Tāvāham Pālibhāsam ugganhāmi. Api ca kho pana** tassa bhāsāya paṭilekhanam likhitum vāyamāmi.
8. Tassantevāsikā gāmanigamesu vicaritvā suriyodaye nagaram sampāpuṇīmsu.
9. Senāpatiputto anupubbena tassa raṭṭhe senāpati ahosi.
10. “Iti hetam vijānāhi paṭhamo so parābhavo.”
11. Duranubodham abhidhammam yathābalam paṇditā-sotūnam desetum vaṭṭati***.
12. Uparājā paṭirājānam abhibhavitum upanagaram gato.
13. Sattasattāham so nirāhārova vane vasi.
14. Mahāsetṭhino corabhayena yathāsukham na supiṇsu.
15. “Attā hi kira duddamo.”

***tāva** = still.

****api ca kho pana** = nevertheless.

*****vaṭṭati** = it is fit.

Exercise 21-B Translate into Pāli.

1. The viceroy became the king in due course.
2. You should sit according to seniority.
3. Just when the sun had set they in due course arrived in the suburb.
4. Husbands should treat their wives and children according to their might.
5. Good men and bad men do not always come together.
6. I shall try to be a celibate as long as I live.
7. It is not right to sleep after meals as one wishes.
8. He is yet studying the Higher Doctrine. Nevertheless he will try to teach it according to his strength.
9. Boys, I shall question you now. You must give answers according to order.
10. Pupils follow their teachers according to their ability.
11. Take as much as you require and go away from this home.
12. It is not right for good men to look down upon bad men and women.
13. The mind is indeed difficult to tame. The wise nevertheless overcome it by degrees.
14. When the moon arises darkness disappears.
15. Healthy people do not eat and sleep as much as they like.



Selo yathā ekaghano, vātena na samīratī;
Evam nindāpasamsāsu, na samiñjanti pañḍitā.

Just as a mighty boulder stirs not with the wind,
so the wise are never moved either by praise or blame.

Explanation verse 81: The wise remains unmoved and unruffled both by praise and humiliation. The wise understands *anatta*, that there is no “I”, no ego. What is then to be praised or humiliated? Muscles, bones and blood? A transient body which shall soon disappear? An “immortal soul”? The wise remain unshaken under all vicissitudes of life, like the solid rock that withstands the buffettings of wind, unmoved.

Lesson XXII

A. Nominal Derivatives

Words formed by adding suffixes to the bases of substantives, primary or derived from roots, adjectives, etc. Are called taddhita. Some of these derivatives are treated as nouns and adjectives, and are declined accordingly. A few others are treated as indeclinables. There are many such suffixes which are used in various senses. The following are the principal ones of these:

1. **a** is used to signify possession, personal quality, etc... In this case the initial vowel, not followed by a double consonant, undergoes vuddhi substitution.

- paññā + a = **pañña** (m. nom. sing. pañño), he who has wisdom, or wise.
- saddhā + a = **saddha** (m. nom. sing. saddho), he who has faith, or faithful; devotional.
- vasiṭṭhā + a = **vasiṭṭha**, **vasiṭṭho**, son of vasiṭṭha; **vasiṭṭhī**, daughter of vasiṭṭha; **vasiṭṭham**, vasiṭṭha clan.

2. **ika** is used to signify "pertaining to", "mixed with", "crossing", "versed in", "engaged in", etc... in this case too the initial vowel, not followed by a double consonant, undergoes vuddhi substitution.

- dhamma + ika = **dhammika**, righteous.
- kāya + ika = **kāyika**, bodily.
- nagara + ika = **nāgarika**, pertaining to the city, i.e. urban.
- loka + ika = **lokika**, worldly.
- loṇa + ika = **loṇika**, mixed with salt.
- nāvā + ika = **nāvika**, navigator, he who crosses in a ship.
- magga + ika = **maggika**, traveller.
- vinaya + ika = **venayika**, he who studies vinaya.
- bhaṇḍāgāra + ika = **bhaṇḍāgārika**, treasurer.

3. **ima** and **iya** are also used to signify 'pertaining to'.

- anta + ima = **antima**, last.
- majjha + ima = **majjhima**, middle, central.
- loka + iya = **lokiya**, worldly.

4. **ī**, **ika**, **ima**, **mant**, **vant**, and **vī** are used to signify possession.

- daṇḍa + ī = **daṇḍī**, he who has a stick.
- chatta + ī = **chattī**, he who has an umbrella.
- utta + ika = **puttika**, he who has sons.
- daṇḍa + ika = **daṇḍika**, he who has a stick.
- utta + ima = **puttima**, he who has sons.
- dhiti + mant = **dhitimant**, courageous.
- bandhu + mant = **bandhumant**, he who has relatives.
- guṇa + vant = **guṇavant**, virtuous.
- medhā + vī = **medhāvī**, he who has wisdom.

5. **maya** is used in the sense of “made of”.

- aya + maya = **ayomaya**, made of iron.
- dāru + maya = **dārumaya**, wooden.
- mana + maya = **manomaya***, mental.
- rajata + maya = **rajatbamaya**, made of silver.
- suvaṇṇa + maya = **suvaṇṇamaya**, or **sovaṇṇamaya**, golden.

***mana** and other words similarly declined, when combined with another word or with the suffix **maya**, change their final vowel **a** into **o**. See lesson xix.

6. **tā** is used to signify collection, state, or quality. The derivatives thus formed are always in the feminine.

- gāma + tā = **gāmatā**, collection of villages.
- jana + tā = **janbatā**, multitude.
- bāla + tā = **bālatā**, ignorance, childhood.
- dhamma + tā = **dhammatā**, state of things, nature.
- manussa + tā = **manussatā**, manhood.

7. **tta** and **ya** are also used to signify state or quality**. The derivatives thus formed are in the neuter. In the case of ya, the initial vowel, not followed by a double consonant, undergoes vuddhi substitution.

- aroga + ya = **ārogya**, health, freedom from disease.
- bāla + ya = **bālyya**, ignorance, childhood.
- bāla + tta = **bālatta**, ignorance.
- manussa + tta = **manussatta**, manhood.
- nīla + tta = **nīlatta**, blueness.
- paññita + ya = **pāññitya**, and **paññicca**, wisdom.

sometimes the word **bhāva, which means nature or state, is combined with other words to express state or quality, e.g., **purisabhāva**, manhood; **itthibhāva**, womanhood, etc.

8. **tara** and **iya** are used to express the comparative degree, and **tama** and **itṭha**, the superlative degree.

examples			
	positive	comparative	superlative
young, ignorant	bāla	bālatara	bālatama
religious, righteous	dhamma	dhammiya	dhammiṭṭha
virtuous	guṇa	guṇiya	guṇiṭṭha
wise	medha	medhiya	medhiṭṭha
noble	paññita	paññitatara	paññitatama
evil	pāpa	pāpatara, pāpiya	pāpatama, pāpiṭṭha
little, few	appa	appatara	appatama
young	appa	kaniya	kaniṭṭha
good	pasattha	seyya	setṭha
old	vuddha	jeyya	jetṭha

9. **ka** is affixed to numerals to denote a group.

- eka + ka = **ekaka**, one-group; unit; groups of singles.
- dvi + ka = **dvika**, two-group; dyad; twofold group.
- catu + ka = **catukka**, four-group; tetrad; threefold group.

These derivatives take either the masculine or the neuter.

10. **kkhattum** is affixed to numerals to denote the number of times.

- eka + kkhattum = **ekakkhattum**, once.
- dvi + kkhattum = **dvikkhattum**, twice.

11. **dhā** is affixed to numerals, so and thā to others, to form distributive adverbs.

- eka + dhā = **ekadhā**, in one way.
- pañca + dhā = **pañcadhā**, in five ways, fivefold.
- bahu + dhā = **bahudhā**, in many ways, manifold.
- attha + so = **atthaso**, according to the meaning.
- sabba + so = **sabbaso**, in every way.
- añña + thā = **aññathā**, in another way, differently.
- sabba + thā = **sabbathā**, in every way.

These last two classes of derivatives are treated as declinables. It should be understood that some comparatives and superlatives are formed by prefixing **ati**, and **atīva** or **ativiya** to the positive respectively.

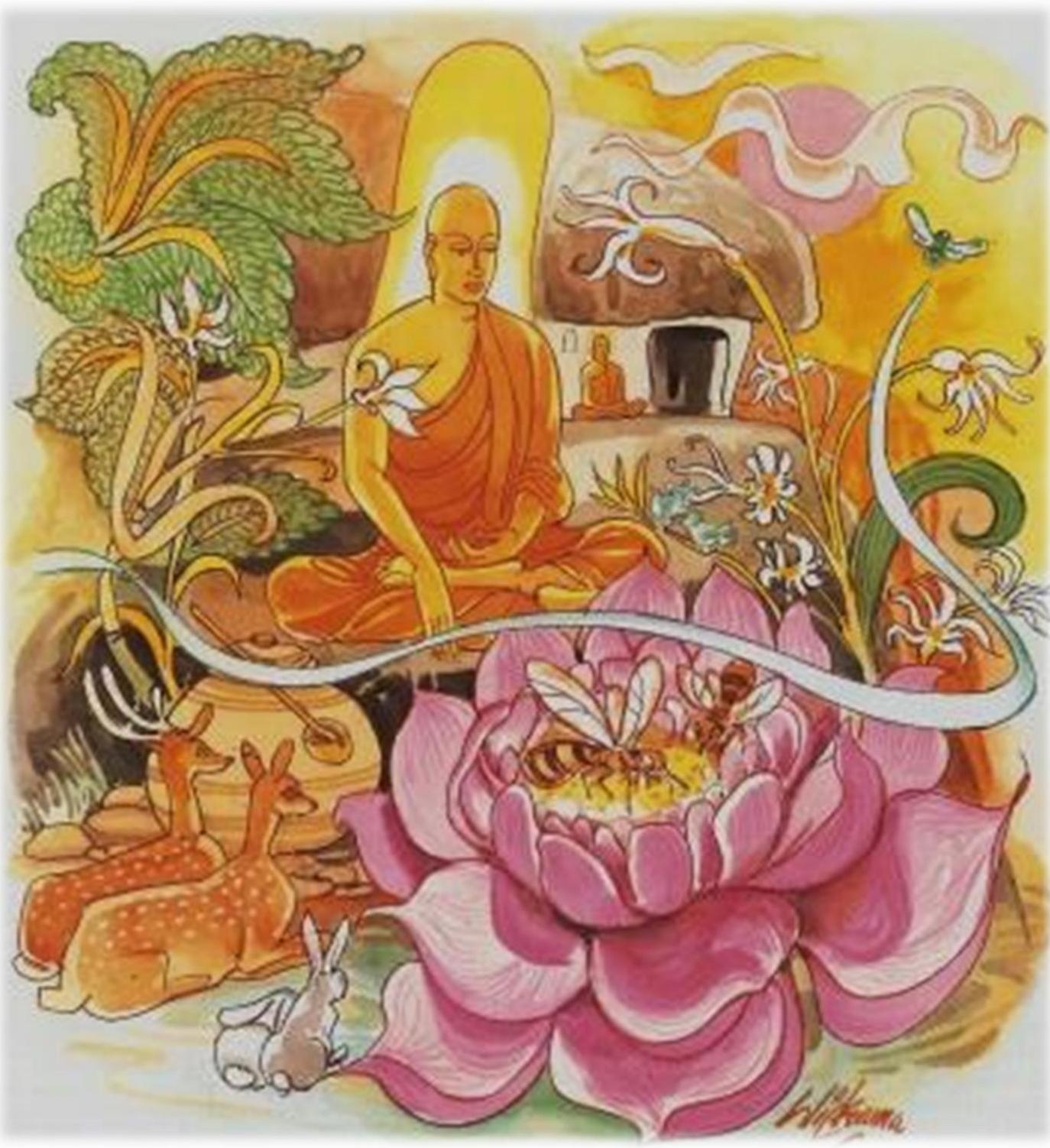
Exercise 22-A Translate into English.

1. “Rājā bhavatu dhammiko.”
2. “Socati puttehi puttīmā.”
3. Tava paññiccena mama kiṁ payojanam?
4. Ahaṁ mama mātāpitare sadā dvikkhattum vandāmi.
5. Manussattampi labhitvā kasmā tumhe puññam na karotha?
6. Eso saddho dāyako sabbadā sīlam sammā rakkhati.
7. Sabbesu devamanussesu sammāsambuddho pana settho hoti.
8. Imesam dvinnam sāvkānam ayam pana jeyyo seyyo ca hoti.
9. Tasmiṁ āpaṇe vānijo, dārumayabhaṇḍāni na vikkiṇāti.
10. Yo saddho vā pañño vā yam yam desam gacchati so tattheva pūjito hoti.
11. Mahārañño kaniṭṭhaputto imasmim raṭṭhe setṭharājabhaṇḍāgāriko hoti.
12. Amhākam antevāsikānam kaṇiyo pana venayiko, kaniṭṭho pana ābhidhammiko.
13. Lokiyajanā puññapāpam katvā sugatiduggatīsu uppajjītvā bahudhā kāyikasukhadukkham bhuñjanti.
14. “Tesam saccena sīlena - khantimettabalenaca tepi tvam anurakkantu - ārogyena sukhena ca.”

Exercise 22-B Translate into Pāli.

1. What is the good of your manhood if you do no good to others?
2. Every bodily deed is mind-made.
3. His eldest brother is the most virtuous boy in the school.
4. The great multitude sat in the hall in different ways.
5. Health is the best wealth.
6. It is a Buddha who understands the nature of a Buddha in every way.
7. I went to see the treasurer several times.
8. All ships are not made of iron.
9. What is the use of worldly goods to monks and nuns?
10. He advised me in every way to strive to attain Buddhahood.
11. Twice I wrote to him, but he did not send a reply even once.
12. My youngest brother is the wisest of all.
13. The righteous and wise men are very few.
14. Wooden beds are better than iron* beds.

*Use the Ablative case.



Ramaṇīyāni araññāni, yattha na ramatī janō;
Vītarāgā ramissanti, na te kāmagavesino

Delightful are the forests where folk do not delight,
there the Passionless delight, they're not pleasure-seekers.

Explanation verse 99: Those silent and peaceful forests that do not capture the mind of the worldly masses and in which worldly pleasures are nonexistent are attractive to those seeking freedom from passion. The monks take delight in the silence and stillness of forests, because it is there where they can most effectively meditate and find the ultimate truth of Nibbana beyond all the greed, hatred and delusion pervading life.

Lesson XXIII

A. Verbal Derivatives

Words formed by adding suffixes to verbal roots are called kitaka. There are several such suffixes which are used in various senses. A few of the important ones are given below:

1. **a** is affixed to roots to form masculine abstract nouns, to denote agent, instrument, etc. The initial vowel undergoes vuddhi substitution.

- $\text{v}bhū + a = \text{bhava}$, becoming, existence. / = **bhava**, condition.
- $\text{v}budh + a = \text{bodha}$, understanding.
- $\text{v}dus + a = \text{dosa}$, anger, hatred.
- $\text{v}ji + a = \text{jaya}$, victory.
- $\text{v}khī + a = \text{khaya}$, destruction.
- $\text{v}lubh + a = \text{lobha}$, covetousness, greed, lust.
- $\text{v}muh + a = \text{moha}$, ignorance, delusion.
- $\text{v}pat + a = \text{pāta}$, fall.
- $\text{v}pad + a = \text{pāda}$, foot (by which one walks).
- $\text{v}ruj + a = \text{roga}$, disease.

2. **a** is also affixed to roots when the words forming their objects are prefixed to them. The verbal derivative thus formed is afterwards compounded with the preceding word. The initial vowel of the root sometimes undergoes vuddhi substitution.

- $\text{annam} + \text{vdā} + a = \text{annada}$, giver of food.
- $\text{balaṁ} + \text{vdā} + a = \text{balada}$, strength-giver.
- $\text{dhammam} + \text{v}dhar + a = \text{dhammadhara}$, one versed in the doctrine.
- $\text{dinam} + \text{v}kar + a = \text{dinakara}$, maker of the day, (sun).
- $\text{kumbham} + \text{v}kar + a = \text{kumbhakāra}$, potter.
- $\text{ratham} + \text{v}kar + a = \text{rathakāra}$, coach-builder.
- $\text{mālā} + \text{v}kar + a = \text{mālākāra}$, garland-maker.

3. **a** is also added to roots when words other than their objects are prefixed to them. Sometimes the final syllable is dropped.

- $\text{pādena} + \text{v}pā + a = \text{pādapa}$, tree (lit. drinking with the foot).
- $\text{bhujena} + \text{vgam} + a = \text{bhujaga}$, snake (lit. going zigzag).
- $\text{kammato} + \text{v}jan + a = \text{kammaja}$, action-born.
- $\text{vane} + \text{v}car + a = \text{vanacara}$, forest-wanderer.
- $\text{vārimhi} + \text{v}jan + a = \text{vārija}$, water-born, aquatic.

4. In the case of **aka** the initial vowel of the root frequently undergoes vuddhi substitution, and monosyllabic roots ending in **a** take an augment **y**, and those ending in **i** and **u** change into **aya** and **ava** respectively before the suffix. **Aka** and **tu** are affixed to roots in order to denote the agent of the action. In the case of **tu**, the initial vowel of monosyllabic roots undergoes vuddhi substitution and the final syllable of others are sometimes changed into **t**.

- √dā + aka = **dāyaka**, giver, supporter.
- √ni + aka = **nāyaka**, leader.
- √sa + aka = **sāvaka**, hearer, disciple.
- √bhuj + aka = **bhojaka**, eater
- √gam + aka = **gamaka**, goer.
- √jā + aka = **janaka**, father (producer).
- √kar + aka = **kāraka**, doer.
- √dā + tu = **dātu**, giver.
- √ni + tu = **netu**, leader.
- √su + tu = **sotu**, hearer.
- √ñā + tu = **ñātu**, knower.
- √bhar + tu = **bhattu**, husband (supporter).
- √gam + tu = **gantu**, goer. (here, m is changed into n)
- √kar + tu = **kattu**, doer.
- √vāc + tu = **vattu**, speaker.

5. **ana/aṇa** and **ti** are affixed to roots to form neuter and feminine abstract nouns respectively. Before **ti** sometimes the final syllable of the root is dropped, and at times it is changed into **t**.

- √dā + ana = **dāna**, giving, alms.
- √nī + ana = **nayana**, leading.
- √su + ana = **savana**, hearing.
- √gam + ana = **gamana**, going.
- √kar + aṇa = **karaṇa**, doing.
- √mar (to die) + ana = **maraṇa**, death, dying.
- √gam + ti = **gati**, condition of birth.
- √gī (to sing) + ti = **gīti**, song.
- √muc + ti = **mutti**, release.
- √pā + ti = **pīti**, drinking.
- √ram (to rejoice) + ti = **rati**, attachment.
- √sar (to remember) + ti = **sati**, recollection, memory.
- √su + ti = **suti**, hearing.
- √thā + ti = **ṭhiti**, state.
- √thu (to praise) + ti = **thuti**, praise.

6. **anīya** and **ya** are affixed to roots in the sense of “ought to be”, “fit to be”, “fit for”, “worthy of”. If the root ends in **a** and **ā**, the suffix **ya** is changed into **eyya**.

- √kar + anīya = **karaṇīya**, ought to be done. (after r, the dental n is changed into cerebral ṇ)
- √pā + anīya = **pānīya**, fit to be drunk, (water).
- √pūj + anīya = **pūjanīya**, worthy of offering.
- √su + anīya = **savanīya**, fit to be heard.
- √dā + ya + eyya = **deyya**, fit to be given.
- √gāh + ya = **gahya**, but becomes **gayha**, fit to be taken (**h** and **y** change position).
- √ñā + ya + eyya = **ñeyya**, ought to be known, should be understood.
- √pā + ya + eyya = **peyya**, ought to be drunk, drinkable.

Some irregular forms

- $\text{v}bhuj + ya = \mathbf{bhojja}$, fit to be eaten, edible.
- $\text{v}mad + ya = \mathbf{majja}$, fit for intoxication, intoxicating.
- $\text{v}khād + ya = \mathbf{khajja}$, edible.
- $\text{v}garah + ya = \mathbf{gārayha}$, blamable. (**h** and **y** change position).
- $\text{v}vad + ya = \mathbf{vajja}$, fit to be said, (fault).
- $\text{v}yuj + ya = \mathbf{yogga}$, suitable.

7. **ī** and **ana** are affixed to roots in the sense of “disposed to”, “in the habit of”. The initial vowel undergoes vuddhi substitution.

- brahmam̄ + vcar + ī = **brahmacārī**, one who is in the habit of leading a noble life (celibate).
- dhammam̄ + vvad + ī = **dhammavādī**, one who is in the habit of expounding the doctrine.
- saccam̄ + vvad + ī = **saccavādī**, one who is disposed to speak the truth, truthful.
- sadhu + vsil + ī = **sādhusālī**, good-natured one.
- papa + vkar + ī = **pāpakārī**, evil-doer, one who is disposed to evil.
- vkudh + ana = **kodhana**, disposed to anger, angry.
- vbhās + ana = **bhāsana**, garrulous.
- vghus + ana = **ghosana**, sounding, noisy.
- vkamp + ana = **kampana**, shaky.

8. The infinitives, which are also treated as verbal derivatives formed by adding **-tum** to the roots, are compounded with **kama** in the sense of “desirous of”, “wishing” by dropping their niggahita. The desideratives thus formed are declined like compound words.

- bhuñjitum kāma = **bhuñjitukāma**, wishing to eat.
= **bhuñjitukāmena**, by one who wishes to eat.
= **bhuñjitukāmassa**, to one who wishes to eat.
- gantum kāma = **gantukāma**, desirous of going, wishing to go.
- pacitum kāma = **pacitukāma**, wishing to cook.
- kātum kāma = **kattukāma**, wishing to do.

It should be understood that infinitives and all kinds of participles which have already been dealt with, are also treated as kitakas.

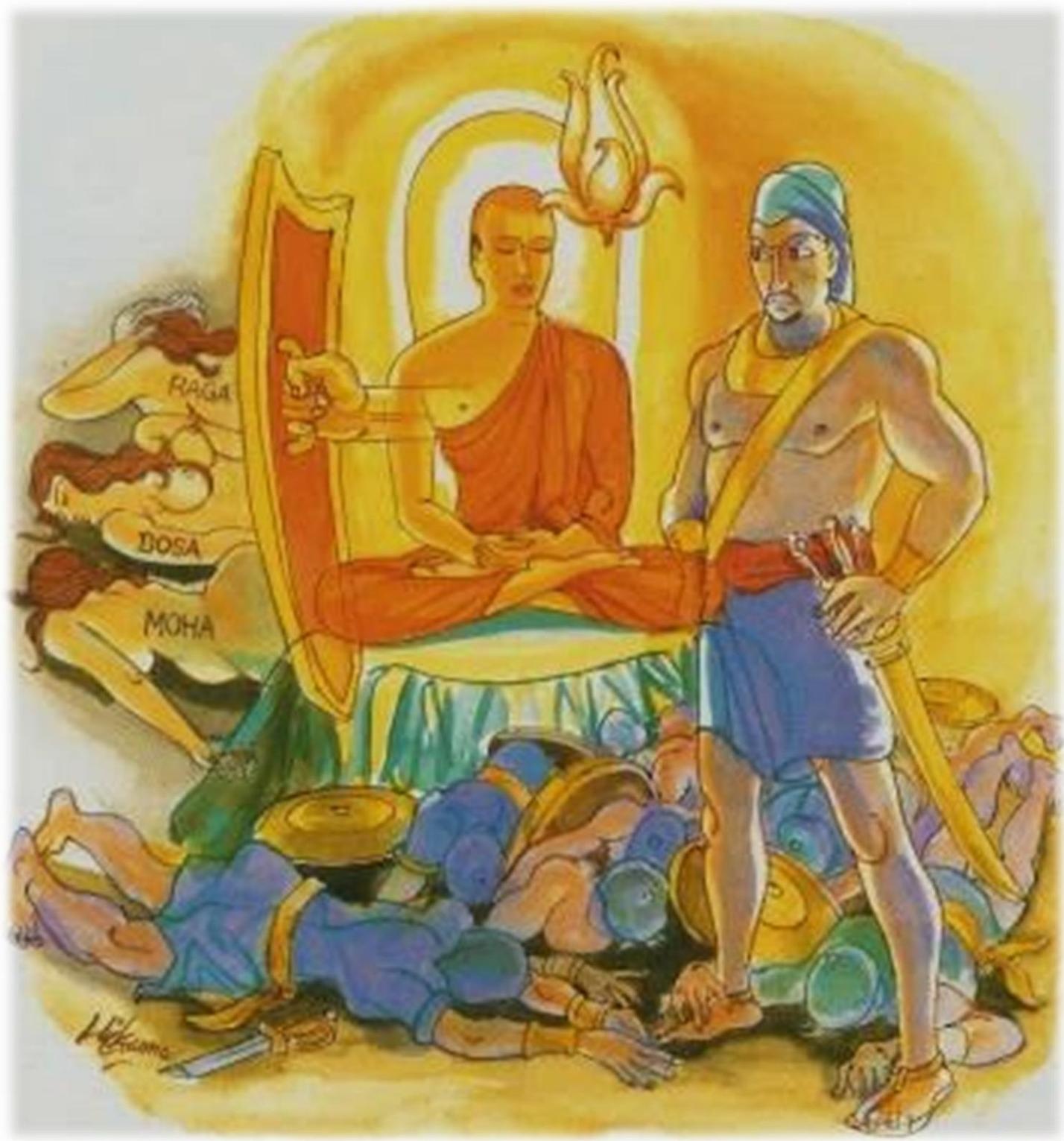
Exercise 23-A Translate into English.

1. "Kīm dado balado hoti - kīm dado hoti vaṇṇado. Kīm dado sukhado hoti - kīm dado hoti cakkhudo?"
2. "Annado balado hoti - vatthado hoti vaṇṇado Yānado sukhado hoti - dīpado hoti cakkhudo."
3. Maggo atthi maggiko natthi, gamanam̄ atthi gamako natthi, kammam̄ atthi kārako natthi.
4. "Dhammapīti sukham̄ seti."
5. "Dhammacārī sukham̄ seti - asmim̄ loke paramhi ca."
6. "Sabbapāpassa akaraṇam̄."
7. "Pāpānam̄ akaraṇam̄ sukham̄."
8. Sabbadānam̄ dhammadānam̄ jināti Sabbam̄ rasaṁ dhammarasam̄ jināti, Sabbam̄ ratim̄ dhammaratim̄ jināti,
Taṇhakkhayo sabbadukkham̄ janāti."
9. Yo sāvako kāyena vā vācāya vā cetasā vā kiñcipi pāpam̄ kammaṁ na karoti sohoti Dhammadharo,
Dhammadvādī.
10. Tava thutiyā me payojanaṁ natthi.
11. Saccavādino sadā pūjanīyā honti.
12. Sampattivipattīsu akampasanacitto hohi.
13. Sādhusīlī sāvakā dhammasavanatthāya gantukāmā nagarato nikhamiṁsu.
14. Bhāsanadārakā pañḍitehi gārayhā honti.

Exercise 23-B Translate into Pāli.

1. By the destruction of lust, hatred and ignorance one obtains deliverance.
2. This potter is making iron vessels.
3. Evil-doers and well-doers should be known by their actions.
4. The expounders of the Doctrine should be reverenced by all.
5. Of what use is his praise to the disciples?
6. I do not know his going or coming.
7. There is medicine for bodily diseases but not for mental diseases.
8. The coach-builder wishing to make a chariot felled* the tallest tree in his garden.
9. Who knows that our death will come tomorrow.
10. By his gait I know that he is a good-natured person.
11. The speech of truthful persons should be heard.
12. This garland-maker is not an evil-doer.
13. No evil action should be done in thought, word, or deed by expounders of Truth.
14. The supporters wishing to go to hear the Doctrine approached the disciples who were reverenced by them.

*Use the causal of 'pata', to fall (**pātesi**).



Yo sahassam̄ sahassena, saṅgāme mānuse jine;
Ekañca jeyyamattānam̄, sa ve saṅgāmajuttamo.

Though thousand times a thousand in battle one may conquer,
yet should one conquer just oneself one is the greatest conqueror.

Explanation verse 103: One may conquer a thousand men in a thousand battles, but the person who conquers himself or herself and overcomes the three defilements, namely **Rāga** (desire, attraction to anything), **Dosa** (hatred, repulsion towards anything) and **Moha** (delusion of a self) is the greatest conqueror.

Lesson XXIV

A. Rules of Sandhi (Combination)

By Sandhi (Formed of **sam**, together, with **dhā**, to join) is meant the combination of two letters that come in immediate contact with each other. This combination may take place by elision, substitution, augment, etc. In Pāli there are three classes of Sandhi, viz.:

1. Sara Sandhi - Vowel Combinations
2. Vyañjana Sandhi - Consonant Combinations
3. Niggahita (ṁ) Sandhi - Niggahita Combinations

1. Sara Sandhi - Vowel Combinations

1. When two vowels come together, the preceding vowel is often dropped.

loka - agga = **lokagga**, chief of the world

paññā - indriya = **paññindriya**, faculty of wisdom

tīni - imāni = **tīnimāni**, these three

sabbo - eva = **sabbeva**, verily all

2. Sometimes the following vowel is dropped, if it is preceded by a dissimilar vowel.

chāyā - iva = **chāyāva**, like a shadow

iti - api = **itipi**, such indeed

pāto - eva = **pātova**, early morning

3. When the preceding dissimilar vowel is dropped, the following **i** and **u** short or long, are substituted by **e** and **o** respectively.

upa - eto = **upeto**, constituted

suriya - udaya = **suriyudayu**, suriyodaya, sunrise

4. When the preceding vowel is dropped, the following vowel is sometimes lengthened.

Buddha - anussati = **Buddhānussati**, reflection on the Buddha

gacchāmi - iti = **gacchāmīti**, that I go

bahu - upakāro = **bahūpakāro**, very helpful

sace - ayam = **sacāyam**, if this

idāni - aham = **idānāham**, now I

5. Sometimes the preceding vowel is lengthened when the following vowel is dropped.

lokassa - iti = **lokassāti**, thus to the world

vi - atikkama = **vītikkama**, transgression

sādhu - iti = **sādhūti**, thus good

jīvitahetu - api = **jīvitahetūpi**, even for the sake of life

6. When **te**, **me**, **ye** are followed by a vowel, **y** is sometimes substituted for their final **e**.

me - ayam = **myayam**, myāyam, this by me

te - aham = **tyaham**, tyāham, I to thee

ye - assa = **yyassa** / **yyāssa**, those to him

7. When **i**, **ī** and **u**, **o** are followed by a different vowel, **y** and **v** are sometimes substituted for them respectively.

vi - ākato = **vyākato**, proclaimed

su - āgatam = **svāgatam**, welcome

anu - eti = **anveti**, follows

ko - attho = **kvattho**, what good

so - ayam = **svayam**, svāyam, he this

8. “**Ti**” of **ati**, **iti**, and **pati**, when followed by a vowel, is sometimes changed into “**cc**”.

ati - antam = **accantam**, exceedingly

ati - eti = **acceti**, surpasses

ati - odāto = **accodāto**, very white

iti - etam = **iccetam**, thus that

pati - āharati = **paccāharati**, brings back

9. **Abhi**, followed by a vowel is sometimes changed into **abbha**.

abhi - uggato = **ubbhuggato**, arose

10. **Adhi**, followed by a vowel, is sometimes changed into **ajjha**.

adhi - āgama = **ajjhāgama**, attained

11. Sometimes **t**, **d**, **n**, **m**, **y**, **r**, **l**, **v** are inserted before a vowel.

ajja - agge = **ajjatagge**, from today

atta - attha = **attadattha**, self-good

ito - āyati = **itonāyati**, comes from here

idha - āhu = **idhamāhu**, here they say

so - eva = **soyeva**, he himself

ni - antaram = **nirantaram**, without an interval, intermittent

cha - abhiññā = **chaṭabhiññā**, six kinds of higher knowledge

ti - ḡangikam = **tivangikam**, three factors

2. Vyañjana Sandhi - Consonant Combinations

1. The vowel preceding a consonant is sometimes lengthened.

te - assa = **tyāssa**, those to him

muni care = **mūnicare**, the sage would wander

su - akkhāto = **svākkhāto**, well-expounded

jāyati soko = **jāyatīsoko**, grief arises

2. Sometimes the vowel preceding a consonant is shortened.

yadi vā sāvake = **yadivasāvake**, or if towards the disciples

tañhā - khayo = **tañhakkhayo**, destruction (of) craving

3. Before a consonant the final **o** of the pronominal stems **eta** and **ta** is changed into **a**.

eso dhammo = **esa dhammo**, that nature

so muni = **sa muni**, he (is) a sage

4. The consonant following a vowel is sometimes duplicated.

a - pamādo = **appamādo**, diligence

vi - ñāṇam = **viññāṇam**, consciousness

5. When an aspirated consonant is duplicated, the preceding one is changed into the unaspirated form of the same consonant.

ni - bhayam = **nibbhayam**, fearless

sa - dhammo = **saddhammo**, noble Doctrine

3. Niggahita (ṁ) Sandhi - Niggahita Combinations

1. The Niggahita preceding a group consonant is changed into the nasal of that particular group.

tam khaṇam = **tañkhaṇam**, that instant

sam jāta = **sañjāta**, born

tam ñāṇam = **taññāṇam**, that knowledge

tam ṭhānam = **tañṭhānam**, that place

ahaṁ te = **ahante**, I to thee

sam nipāto = **sannipāto**, union

sam bodhi = **sambodhi**, enlightenment

sam māna = **sammāna**, honour

2. The Niggahita preceding **e** and **h** is changed into **ñ**. Before **e** the substituted **ñ** is duplicated.

tam - eva = **taññevara**, itself

tam - hi = **tañhi**, it indeed

3. The Niggahita preceding **y** is sometimes changed into **ñ**, **y** is afterwards dropped and the substituted **ñ** is duplicated.

sam̄ - yamo = **saññamo**, restraint

4. The Niggahita, followed by a vowel, is sometimes changed into **m**, and into **d** if it is affixed to **ta** and **eta**.

tam̄ - aham̄ = **tamaham̄**, that I

etam̄ - avoca = **etadavoca**, this he said

5. Sometimes the Niggahita preceding a vowel is dropped. The initial vowel of the following word not followed by a double consonant is lengthened, and the final vowel of the preceding word is dropped.

adāsim̄ - aham̄, **adāsi aham̄**, adā(s) - aham̄, **adāsāham̄**, I gave

evam̄ - aham̄, **eva aham̄ / evaham̄ / evāham̄**, thus I

6. Sometimes the Niggahita preceding a consonant is also dropped.

Buddhānam̄ - sāsanam̄ = **Buddhānasāsanam̄**, message of the Buddhas

7. Sometimes a Niggahita is inserted before a vowel or a consonant.

cakkhu udapādi = **cakkhum̄ udapādi**, the eye arose

ava - siro = **avamsiro**, head downwards

8. Sometimes the vowel following a Niggahita is dropped, and the Niggahita is afterwards nasalised.

idaṁ api = **idampi**, this too

kim̄ iti = **kinti**, what is

cakkam̄ + iva = **cakkam̄va**, like a wheel



**Yo ca vassasatam jīve, apassam udayabbayam;
Ekāham jīvitam seyyo, passato udayabbayam.**

Though one should live a hundred years not seeing rise and fall,
yet better is life for a single day seeing rise and fall.

Explanation verse 113: A single day's life of a person who perceives the arising and disappearance of passions is nobler and greater than the hundred-year lifespan of a person who does not perceive the process of the rising and disappearance of passions, therefore remaining ignorant of the truth for all those hundred years.

Lesson XXV

Uses of the Cases

THE NOMINATIVE CASE

1. The Nominative case, when used by itself, expresses the basic form of a word.

naro, a•the man.

nārī, a•the woman.

phalam, a•the fruit.

2. The subject of a verb, whether active or passive, is expressed by the Nominative.

puriso gacchati, man goes.

Buddhena Dhammo desiyate, the Doctrine is preached by the Buddha.

3. The complement of intransitive verbs is also expressed by the Nominative.

so rājā ahosi, he became a king.

eso dārako hoti, he is a boy.

THE VOCATIVE CASE

The Vocative case is used to express the Nominative of Address.

putta, idhāgaccha!, son, come here.

bho Gotama, O venerable Gotama!

THE ACCUSATIVE CASE

1. The Accusative denotes the object.

aham lekhanam likhāmi, I am writing a letter.

2. Duration of time and extent of space are expressed by the Accusative.

idha so temāsam vasi, here he lived for three months.

dvīham atikkantam, two days are passed.

yojanam dīgho pabbato, the mountain is one league long.

3. Verbs of motion take the Accusative.

so gāmam gacchati, he goes to the village.

4. The prefixes **anu**, **pati**, **pari** also govern the Accusative.

[**rukham** **anu**, **rukham** **pati**,] **rukham** **parivijjotate cando**, the moon shines by every tree.

yadettha mam **anu siyā**, whatever there be here for me.

sādhu Devadatto mātaram **anu**, Devadatta is kind to his mother.

anu Sāriputtam **paññavā bhikkhu**, monk inferior to Sariputta in wisdom.

saccakiriyaṁ anu pavassi, it rained according to (his) act of truth.

nadiṁ Nerañjaram **pati**, near Neranjara river.

5. The Accusative is sometimes used adverbially.

rājā sukham **vasati**, the king lives happily.

sukham **supati**, sleeps happily.

dukkham **seti**, lives painfully.

6. Sometimes the Accusative is used in the sense of the (a) Ablative of agent, (b) Dative, (c) Genitive, and (d) Locative.

A. **vinā*** **Dhammam**, without the Doctrine.

sace mam **nālapissati**, if he will not speak with me.

B. **upamā mam** **paṭibhāti**, a simile occurs to me.

C. **tam** **kho pana Bhagavantam**, (of) that Blessed One.

D. **ekam** **samayam** **Bhagavā**..., ..., on one occasion the Blessed One... ...

*Sometimes **vinā** governs the Nominative, Instrumental and the Ablative.

7. The root **v̥vas** preceded by **ā**, **adhi**, **anu** and **upa** governs the Accusative.

gāmam **āvasati**, [**anuvasati**, **upavasati**], lives in the village.

vihāram **adhipasati**, lives in the monastery.

THE AUXILIARY CASE

When the construction is passive the agent is expressed by this case.

ācariyena potthakam **dīyate**, a book is being given by the teacher.

tena kataṁ kammam, the action done by him.

THE INSTRUMENTAL CASE

1. The means or the instrument by which an action is done is expressed by the Instrumental case.

hatthena kammaṁ karoti, he does the work with his hand.

cakkhunā passāma, we see with our eye.

ñāṇena sukham **labhati**, one obtains happiness by means of wisdom.

2. The Instrumental is also used to express:

(a) cause and reason.

vijāya vasati, through knowledge he lives.

kammanā vasalo hoti, by action one becomes an outcast.

(b) bodily defects.

akkhinā kāṇo, blind in one eye.

(c) a characteristic attribute.

vaṇṇena abhirūpo, beautiful in appearance.

gottenā Gotamo, Gotama by clan.

sippena naṭakāro, a basket-maker by profession.

(d) the length of time and space within which an action is accomplished.

ekamāsenā gacchāmi, I shall go in a month.

yojanena gacchati, goes by a yojana (ancient distance measure).

(e) the price at which a thing is bought or sold.

satena kītam, bought for a hundred.

(f) the idea of resemblance, equality, rejoicing, deficiency, proficiency, need, use, etc.

pitarā sadiso, like the father.

mātarā samo, equal to the mother.

kahāpaṇena ūno, deficit of a farthing, less by a farthing.

dhanena hīno, destitute of wealth.

vācāya nipiṇo, proficient in speech.

maṇinā attho, in need of a jewel.

(g) the conveyance or the part of the body on which a thing is carried.

sīsena bhāram vahati, carries the burden on his head.

3. The indeclinables **saha/saddhim**, “with”, “accompanied by”; **alam**, “enough”, “what use”; **kim**, “what”, also governs the Instrumental.

Nisīdi Bhagavā saddhim bhikkhusaṅghena, the Blessed One sat with the multitude of Bhikkhus.

bhātarā saha, together with his brother.

alam te idha vāsena, what is the use of your staying here?

kim me dhanena, of what use is wealth to me?

4. Sometimes the Instrumental is used adverbially.

sukhena vasati, lives happily.

5. The Instrumental is sometimes used in the sense of (a) Accusative, (b) Ablative, and (c) Locative.

- A. **tilehi khette vapati**, he sows gingili in the field.
attanāva attānam sammannati, he chooses himself.
- B. **sumuttā mayam tena mahāsamañena**, we are wholly released from that great ascetic.
- C. **tena samayena**, at that time.

THE DATIVE CASE

1. The Dative Case is used to express the person or thing to whom or to which something is given.

yācakānam dānam deti, he gives alms to the beggars.

kāyassa balaṁ deti, he gives strength to the body.

2. The roots **vṛuc**, to please, and **vṛdhār**, to bear or hold, govern the dative of the person pleased, or held.

samañassa rucate saccam, the truth is pleasing to the ascetic.

Devadattassa suvaṇṇacchattam dhārayate, he holds a golden parasol for Devadatta.

3. Verbs implying anger, jealousy, praise, blame, curse, and others having the same sense govern the dative of the person against whom such a feeling is directed.

tassa kujha, mahāvīra, be angry with him, O great hero!

Devāpi tesam pihayanti, even the Devas hold them dear.

dujjanā guṇavantānam usūyanti, the evil are jealous of the virtuous.

Buddhassa silāghate, he praises the Buddha.

nindanti bahubhāninam, they blame the garrulous.

mayham sapate, he curses me.

4. The indirect object of verbs such as telling, proclaiming, teaching, preaching, sending, writing, etc. is put in the Dative case.

te vejjassa kathayim̄su, they told it to the doctor.

arocayāmi vo Bhikkhave, I declare to you, O Bhikkhus.

Satthā Bhikkhūnam Dhammam̄ deseti, the Teacher is preaching the Doctrine to the Bhikkhus.

so tassa lekhanam pahiṇi, he sent a letter to him.

5. The purpose for which anything is done, the result to which anything leads, and the reason for which anything exists, are also expressed by the Dative.

yuddhāya gacchatī, he goes to war.

Nibbānāya saṃvattati, is conducive to Nibbana.

caratha bhikkhave cārikam̄ bahu-janahitāya, bahu-janasukhāya, go ye forth, O Bhikkhus, for the good and happiness of the many.

atthāya me bhavissati, it will be for my good.

6. The words **hita**: good, **attha**: good, need, **payojana**: use, and indeclinables like **alam**, **kim**, **namo**, **svāgataṁ**, govern the Dative.

lokassa hitam, good for the world.

dhanena me attho, I am in need of wealth.

ñāṇena te kim payojanam, of what use is wisdom to you?

alam mallo mallassa, a warrior is fit for a warrior.

namo sammāsambuddhassa, praise be to the Fully Enlightened One.

svāgataṁ te mahārāja, welcome to you, O king!

svatthi hotu sabbasattānam, blessing to all beings.

sotthi te hotu sabbadā, may happiness ever be to you!

7. Sometimes the place to which the motion is directed is put in the Dative.

appo saggāya gacchati, few go to heaven.

THE ABLATIVE CASE

1. The Ablative case is principally used to denote the place or object from which motion or separation takes place.

nagarā niggato rājā, the king departed from the city.

rukkhasmā phalāni patanti, fruits fall from the tree.

assasmā patāmi, I fall from the horse.

2. The Ablative is used to express the person or thing from whom or from which something is originated, produced, caused, learnt, received, released, etc.

pabbatehi nadiyo pabhavanti, rivers originate from mountains.

urasmā jātoutto, the son born from the breast.

ubhato sujāto, well-born from both sides.

kāmato jāyati soko, grief arises from passion.

corasmā bhayaṁ uppajjati, fear arises from thieves.

ācariyamhā uggañhāma, we learn from the teacher.

sissā ācariyehi paññākāram labhanti, pupils receive gifts from their teachers.

dukkhā pamuñcantu, may they be freed from pain!

mutto mārabandhanā, released from the bondage of the Evil One.

3. That which one desires to protect and whose sight one desires to avoid, are also put in the Ablative case.

kāke rakkhanti tarṇḍulā, lit. they guard crows from rice.

pāpā cittam nivāraye, one should protect the mind from evil.

mātā pitūhi antaradhāyatiutto, the son disappears from the parents.

4. The place or time from which another place or time is measured is expressed by the Ablative. The distance in space is put in the Locative or in the Nominative, and that in time is put in the Locative.

nagarasmā catusu yojanesu araññam, the forest is four leagues from the city.

gāmasmā ārāmo yojanam, the monastery is one league from the village.

imamhā māsasmā pañcamāse atikkhante, when five months have elapsed from this.
ito kappasahasse, thousand Kappas hence.

5. Some prefixes and indeclinables also govern the Ablative.

ā, as far as; **ā pabbatā khettam**, as far as the rock is the field.

apa, away from; **apa sālāya āyanti**, they come from the hall.

pati, like, in exchange for;

- **Buddhasmā pati Sāriputto**, like the Buddha is Sāriputta.

- **ghatamasssa telasmā patidadāti**, he gives him ghee in exchange for oil.

pari, away from, without; **paripabbatā devo vassati**, it rains except on the mountain.

adho, below; **adharā adho**, below the hip.

nānā, different; **te Bhikkhū nānā-kulā**, those monks from different families.

rite, without; **rite saddhammā kuto sukham**, where is happiness without the noble Doctrine?

vinā, without; **vinā dhammā**, without the Doctrine.

uddham, above; **uddham pādatalā**, upward from the sole of the feet.

upari, above; **upari gaṅgāya**, above the river.

yāva, as far as; **yāva brahmalokā**, as far as the Brahma realm.

6. The Ablative is also used to denote comparison.

dānato sīlam eva varam, morality is indeed higher than liberality.

sīlam eva sutā seyyo, morality is nobler than learning.

7. The Ablative is sometimes used in the sense of the (a) Instrumental and (b) Locative.

A. **sīlato nam pasamsanti**, they praise him on account of morality.

bhava-paccayā jāti, birth is conditioned by action.

saṅkhāranirodhā avijjā nirodho, the cessation of ignorance results from the cessation of activities.

B. **puratthimato**, from the east.

8. Sometimes the (a) Accusative and (b) Genitive are used in the sense of the Ablative.

A. **kim kāraṇam**, by what reason?

B. **tam kissa hetu**, by what cause?

9. Sometimes the Ablative is used after abstract nouns formed from past participles in the sense of “because of”; “on account of”.

kammassa kaṭattā, by reason of having done the action.

ussannattā, on account of having arisen.

THE GENITIVE CASE

1. The Genitive case is generally used to denote the possessor.

Buddhassa dhammo, Buddha's Doctrine.

rukkhassa chāyā, the shadow of the tree.

2. The Genitive is also used to denote the relationship between two objects.

pupphānam rāsi, heap of flowers.

Bhikkhūnam samūho, multitude of monks.

meghassa saddo, sound of thunder.

suvaṇṇassa vaṇṇo, colour of gold.

pādassa ukkhepanam, raising of the foot.

lokassa hito, the good of the world.

3. Persons or things over which kingship, lordship, teachership, superiority, etc. are expressed are also put in the Genitive case.

narānam indo, king of men.

manussānam adhipati, chief of men.

satthā deva-manussānam, teacher of gods and men.

4. When a person or thing is distinguished from a group, the word implying the group is put in the Genitive or Locative.

Buddho setṭho manussānam, the Buddha is the chief of men.

imesam dārakānam (or, **imesu dārakesu**) **eso paṭhamo**, he is the first of these boys.

etesam phalānam ekam gaṇha, take one of those fruits.

5. Words implying skill, proficiency, likeness, similarity, distance, nearness, under, above, etc. govern the Genitive.

dhammā'dhammassa kovidō, skill in knowing the right and wrong.

kusalā naccagītassa, skilled in dancing and singing.

gāmassa (or **gāmato**) **avidūre**, not far from the village.

Nibbānassa santike, in the presence of Nibbāna.

nagarassa samīpe, near the city.

tassa purato, in his presence.

heṭṭhā chāyāya, under the shade.

heṭṭhā mañcassa, under the bed.

tassopari, above it; **jānumaṇalānam upari**, above the knees.

pitussa tulyo, similar to the father.

mātu-sadiso, like the mother.

6. The Genitive is also used with superlatives and words having the same sense.

Dhammānam caturo padā setṭhā, of things the four Truths are the highest.

sabbesam sattānam Buddho uttamo, the Buddha is the highest of all men.

danto setṭho manussānam, a self-controlled person is the best of men.

7. Sometimes the Genitive is used in the sense of the (a) Accusative, (b) Auxiliary, (c) Instrumental, (d) Ablative, (e) Locative.

A. **amatassa dātā**, giver of immortality.

pāpānam akaraṇam sukham, it is happy not to do evil.

- B. **rañño pūjito**, revered by the king.
- C. **pattam̄ odanassa püretvā**, filling the bowl with food.
- D. **sabbe bhāyanti maccuno**, all are afraid of death.
bhīto catunnam̄ āśīvisānam̄, frightened of the four snakes.
- E. **divasassa tikkhattum̄**, thrice a day.
Bhagavato pasannā, pleased with the Blessed One.

THE LOCATIVE CASE

1. The Locative case denotes the place or time where anything is or happens.

manussā gharesu vasanti, men live in houses.

thāliyam̄ odanam̄ pacati, he cooks rice in a pot.

khiresu jalam̄, there is water in milk.

2. The Locative denotes also the time when an action takes place.

tasmin̄ samaye, at that time.

sāyaṇhasamaye āgato, he came in the afternoon.

phussamāsamhā tīsu māsesu vesākhamāso, three months from Phussa month is the month of Vesākha.

ito satasahassamhi kappe, one hundred thousand aeons hence.

3. The reason is sometimes expressed by the Locative.

dīpi cammesu haññate, the tigers are killed on account of their skin.

musāvāde pācittiyaṁ, one commits a pācittiya offence, there is a pācittiya with regard to a lie or through falsehood.

4. The group or class from which a person or thing is distinguished or separated is put in the Locative.

manussesu khattiyo sūratamo, the warrior is the bravest of men.

addhikesu dhāvato sīghatamo, the runner is the fastest of travellers.

āyasmā Ānando arahantesu aññataro, Venerable Ānanda is one of the Arahants.

5. The Locative or the Genitive is used with the words **adhipati**, lord; **dāyāda**, heir; **issara**, lord; **kusala**, skill; **patibhū**, bail; **pasuta**, born of; **sakkhi**, witness; and **sāmi**, master.

lokasmīm̄ (or **lokassa**) **adhipati**, lord of the world.

kammasmīm̄ (or **kammassa**) **dāyādo**, heir of action.

paṭhaviyam̄ (or **paṭhaviyā**) **issaro**, lord of the earth.

gītasmiṁ (or **gītassa**) **kusalo**, skill in singing.

dassanasmiṁ (or **dassanassa**) **paṭibhū**, surety for appearance.

gosu (or **gavam̄**) **pasuto**, born of cows.

adhikaraṇasmiṁ (or **adhikaraṇassa**) **sakkhi**, witness in a case.

Dhammasmiṁ (or **Dhammassa**) **sāmi**, master of Truth.

6. The Locative is used with the words **sādhū**, good, kind; **nipuṇa**, proficient, skilful; and words having the sense of “being pleased with, angry with, contented with, being addicted to”; etc., and with prefixes **adhi** and **upa**, in the sense of exceeding or “mastering of”.

paññāya sādhū, good in wisdom.

mātari sādhū, kind towards the mother.

vinaye nipuṇo, proficient in discipline.

bhaṇḍāgāre niyutto, attached to the treasury.

Dhamme gāravo, reverence towards the Dhamma.

Buddhe pasanno, being pleased with the Buddha.

appakasmīm tuṭṭho, being contented with little.

kāsiraññe na kuppāmi, I am not angry with the Kāsi king.

adhi devesu Buddho, the Buddha is superior to the gods.

upanikkhe kahāpaṇam, a Kahāpaṇa is greater than Nikkha.

7. Sometimes the Locative is used in the sense of the (a) Nominative, (b) Accusative, (c) Instrumental (d) Dative, and (e) Ablative.

- A. **idampissa hoti sīlasmīm**, this also is his virtue.
- B. **bāhāsu gahetvā**, taking the hands.
bhikkhūsu abhivadanti, salute the monks.
- C. **samaṇā pattesu piṇḍāya caranti**, the ascetics go for alms with their bowls.
- D. **Sanghe, Gotami, dehi, O Gotami**, give to the Sangha.
- E. **kadalīsu gaje rakkhanti**, lit. they protect the elephants from the plantain trees.

The Genitive and Locative Absolutes

The Nominative Absolute in English and the Ablative Absolute in Latin are expressed by the Genitive and Locative Absolutes in Pāli.

(a) When the subject of a participle is different from the subject of the verb it is put in the Locative Absolute and the participle is made to agree with it in gender, number and case.

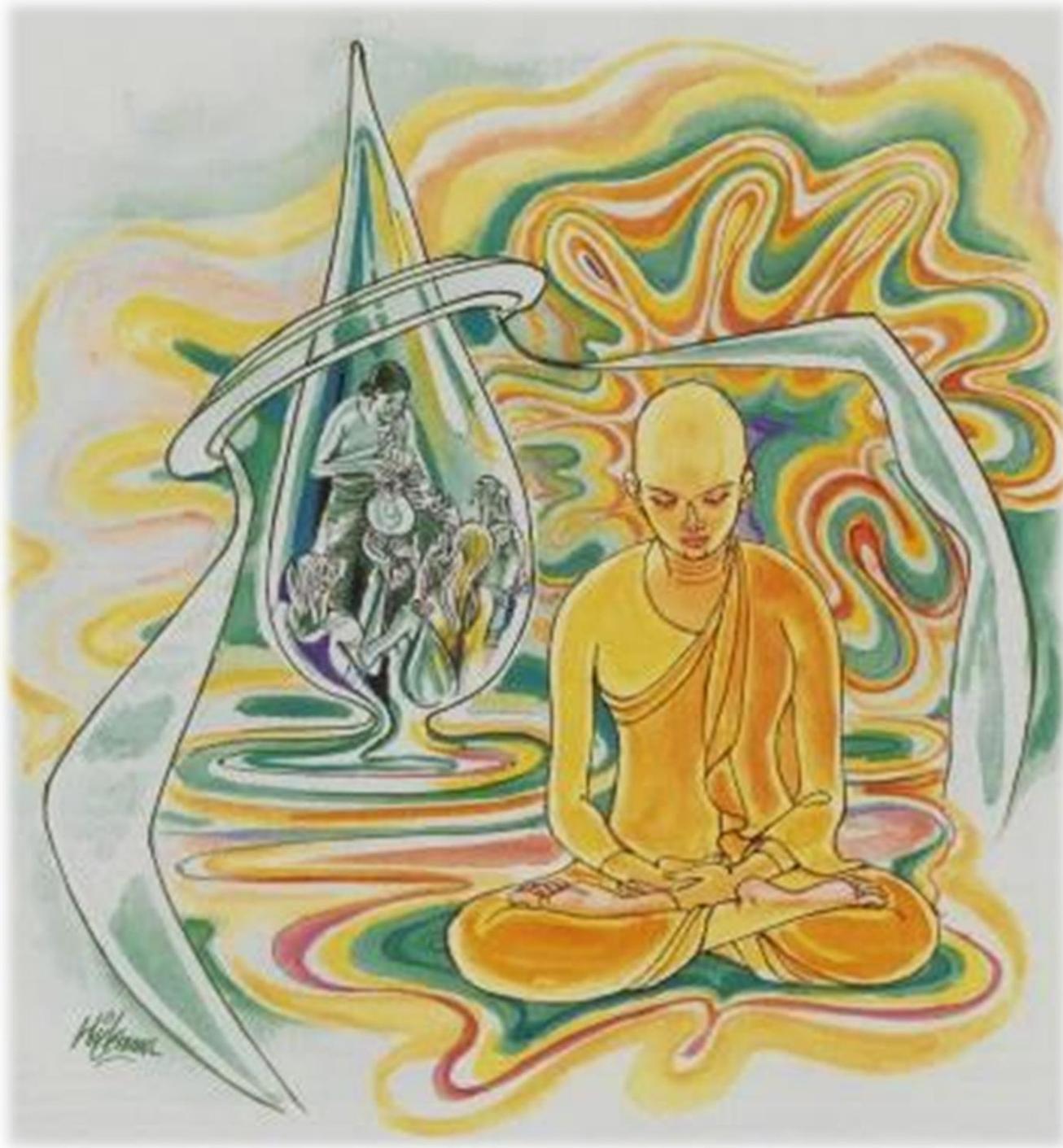
(b) If the subject of the participle is the same as that of the finite verb this construction is not used.

(c) **mayi gate so āgato**, he came when I had gone. **bhikkhusaṅghesu bhojiyamānesu gato**, he went when the multitude of monks were being fed. **sabbe maggā vivajjenti gacchante lokanāyake**, when the leader of the world goes, all turn away from the path. This construction corresponds to the Nominative Absolute in English and Ablative Absolute in Latin.

(d) **aham gacchanto tena saddhim na sallapim**, as I was going I did not speak with him.

When disregard is to be shown the Genitive Absolute is often used. Sometimes the Locative Absolute is also used: **mātāpitunnam rudantānam pabbaji** or **mātāpitūsu rudantesu pabbaji**, he renounced disregarding his weeping parents, i.e., he renounced in spite of or notwithstanding the weeping of his parents. (Though his parents were weeping, he went forth into homelessness.)

The same construction may be used in the sense of “as soon as” or “no sooner than” by compounding **eva** with the participle; e.g., **tayi āgate yeva so gato**, he went as soon as you came, or he went just as you had come.



Māvamaññetha puññassa, na mantam āgamissati;
Udabindunipātena, udakumbhopi pūrati;
Dhīro pūrati puññassa, thokam̄ thokampi ācinam̄.

Think lightly not of goodness, 'It will not come to me',
for by the falling of water drops a water jar is filled.
The sage with goodness fills himself, he soaks up little by little.

Explanation verse 122: Some tend to think that virtue can be taken lightly, and that virtue practiced is not likely to bring about any spectacular good results. This view is not quite correct. The good done by an individual accumulates little by little. The process is very much like the filling of a water-pot, drop by drop. As time goes on, the little acts of virtue accumulate, until the doer of good is totally filled with it.

Lesson XXVI

A. Passive Voice

Passive verbs are not very common in Pāli, which has a strong preference for the active except in certain favoured expressions in the past participle. Verbs form passive stems with the suffix **-ya** or **-iya** added to the root. The verbal inflections are the same as in the active form, it is the stem which clarifies whether the verb is the active or the passive voice. The suffix is added to the root in four ways:

- Directly after roots ending in a vowel: **nī + ya + ti = nīyati**
- To roots in a double consonant, **ya** is joined by means of **i**, this **i** being eventually lengthened to **ī**. It is also joined by means of **i** when a root ends in consonant **s, h** or **r**: **rakkha + ya + ti = rakkhīyati**
- It may be added directly to roots ending in a consonant; in this case the **y** of **ya** becomes assimilated to the last consonant of the root following the assimilation rules (see P. 62): **pac + a + ya + ti = pacayati = paccati**
- **Ya** is also added to special bases by means of **ī**: **dā + ya + ti = dīyati**

Examples:

- ✓ **vkar**, to do; **kariyati** (or **karyati**, or **kayirati**): it is done
- ✓ **vpucch**, to ask, **pucchīyati**, it is asked
- ✓ **v(ñ)ñā**, to know (with prefix **pa-**); **paññāyati**: it is understood
- ✓ **vda**, to give; **dīyati**: it is given
- ✓ **v(d)dis**, to see; **dissati**: it is seen
- ✓ **vvac**, to say; **vuccati**: it is said
- ✓ **vbhāñ**, to speak, **bhaññāti**, it is spoken
- ✓ **vkhād**, to eat, **khajjati**, it is eaten

An aorist passive is sometimes formed by adding the aorist inflections to the passive stem:

- ✓ **vhan**, to kill; **haññimṣu**: they were killed

vcur , to rob/to steal	
present active	present passive
coremi , I rob	corīyāmi , I am robbed
coresi , you rob	corīyasi , you are robbed
coreti , s/he robs	corīyati , s/he•it is robbed
corema , we rob	corīyāma , we are robbed
coretha , you rob	corīyatha , you are robbed
corenti , they rob	corīyanti , they are robbed

vsu , to hear	
present active	present passive
suñāmi , I hear	suñīyāmi , I am heard
suñāsi , you hear	suñīyasi , you are heard
suñāti , s/he hears	suñīyati , s/he•it is heard
suñāma , we hear	suñīyāma , we are heard
suñātha , you hear	suñīyatha , you are heard
suñānti , they hear	suñīyanti , they are heard

B. Middle Voice

Special inflexions of verbs called middle or “reflexive” (attanopada) are occasionally used in place of the ordinary active verbal inflexions (-*mi*, -*si*, -*ti* etc.). They may be regarded as poetic forms rather than as a regular reflexive. They are of very rare occurrence in prose texts, but a little less rare in verse.

EXAMPLES		
	active	middle
I think	maññāmi	maññe
he obtains	labhati	labhate
he might come	āgame(yya)	āgametha

<i>vbhās</i> , to speak			
	Present	Aorist	Perfect
Aham	bhāse	bhāsa	bhāsim
Tvam	bhāsase	bhāsase	bhāsase
So/Sā	bhāsate	bhāsā	bhāsattha
Mayaṁ	bhāsamhe	bhāsū	bhāsamhase
Tumhe	bhāsavhe	bhāsavhaṁ	bhāsavhaṁ
Te	bhāsante	bhāsamhe	bhāsatthuṁ

	Benedictive	Optative	Future
Aham	bhāse	bhāseyyam	bhāsam
Tvam	bhāsassu	bhāsetho	bhāsase
So/Sā	bhāsataṁ	bhāsetha	bhāsate
Mayaṁ	bhāsaāmase	bhāseyyāmhe	bhāsāmhe
Tumhe	bhāsavho	bhāseyyavho	bhāsavhe
Te	bhāsaantam	bhāseram	bhāsante

TERMINATIONS						
	Present	Aorist	Perfect	Benedictive	Optative	Future
Aham	-e	-a	-im	-e	-eyyam	-am
Tvam	-se	-se	-se	-ssu	-etho	-ase
So/Sā	-te	-ā	-ttha	-tam	-etha	-ate
Mayaṁ	-mhe	-ū	-mhase	-āmase	- eyyāmhe	-āmhe
Tumhe	-vhe	-vhaṁ	-vham	-vho	-eyyavho	-avhe
Te	-nte	-mhe	-tthuṁ	-antam	-eram	-ante

C. The verb “to be”

Conjugation of व्हु (to be of any quality)			
	Present	Aorist	Perfect
Aham	homi	ahosim, ahum	ahuva, ahuvam
Tvam	hosí	ahosi	ahuvo
So/Sā	hoti	ahosi, ahu	ahuva, ahuvā
Mayam	homa	ahosimhā, ahumhā	ahuvamha/-mhā
Tumhe	hotha	ahosittha	ahuvattha
Te	honti	ahesum, ahum	ahuvu
	Imperative*	Optative	Future*
Aham	homi	heyyāmi	hessāmi
Tvam	hohi	heyyāsi	hessasi
So/Sā	hotu	heyya	hessati
Mayam	homa	heyyāma	hessāma
Tumhe	hotha	heyyātha	hessatha
Te	hontu	heyyam	hessanti

*and Benedictive

*see Duroiselle 436.

Conjugation of वसा (to exist)			
	Present	Aorist	-----
Aham	asmi, amhi	āsim	-----
Tvam	asi	āsi	-----
So/Sā	atthi	āsi	-----
Mayam	asma, amha	āsimha, āsimhā	-----
Tumhe	attha	āsittha	-----
Te	santi	āsimsu, āsum	-----
	Imperative*	Optative	-----
Aham	asmi	siyam, assam	-----
Tvam	ahi	assa	-----
So/Sā	atthu	siyā, assa	-----
Mayam	asma	assāma	-----
Tumhe	attha	assatha	-----
Te	santu	siyum, assu	-----

*and Benedictive

Selections for Translation

I. Buddheniyā Vatthu: Story of Buddheni

Jambudīpe kira pubbe pāṭaliputtanagare sattāsītikoṭinihitadhanam̄ ekam̄ setṭhikulam̄ ahosi, tassa pana setṭhino ekāyeva dhītā ahosi nāmena buddhenināma, tassā sattavassikakāle mātāpitaro kālamakam̄su, tasmiṁ kule sabbam̄ sāpateyyam̄ tassāyeva ahosi. Sā kira abhirūpā pāsādikā paramāya vañṇapokkharatāya samannāgatā devaccharapaṭibhāgā piyāca ahosi manāpā, saddhā pasannā ratanattayamāmikā paṭivasati, tasmiṁ pana nagare setṭhisenāpati-uparājādayo tam̄ attano pādaparikattam̄ kāmayamānā manusse pesesum̄ paññākārehi saddhim̄, sā tam̄ sutvā cintesi, mayham̄ mātāpitaro sabbam̄ vibhavam̄ pahāya matā, mayāpi tathā agantabbam̄, kim̄ me patikulena, kevalam̄ vittavināsāya bhavati, mayā panimaṁ dhanam̄ buddhasāsane-yeva nidahitum̄ vaṭṭatīti cintesi, cintetvā ca pana tesam̄ na mayham̄ patikulenatthoti paṭikkhipi. Sā tato paṭṭhāya mahādānam̄ pavattentī samaṇabrahmaṇe santappesi.

Athāparabhāge eko assavāṇijako assa-vāṇijjāya pubbantāparantam̄ gacchanto āgamma imasmiṁ gehe nivāsam̄ gaṇhi, atha so vāṇijo tam̄ disvā dhītusinehaṁ patiṭṭhāpetvā gandhamālavatthālaṅkārādīhi tassā upakārako hutvā gamanakāle amma etesu assesu tava ruccanakam̄ assam̄ gaṇhāhīti āha, sāpi asse oloketvā ekam̄ sindhavapotakam̄ disvā etam̄ me dehīti āha, vāṇijo amma eso sindhavapotako, appamattā hutvā paṭijaggāhīti vatvā tam̄ paṭipādetvā agamāsi, sāpi tam̄ paṭijaggamānā ākāsagāmibhāvam̄ ñatvā sammā paṭijaggantī evam̄ cintesi, puññakaraṇassa me sahāyo laddhoti, agatapubbāca me bhagavato sakalam̄ mārabalam̄ vidhametvā buddhabhūtassa jayamahābodhibhūmi, yannūnāham̄ tattha gantvā bhagavato jayamahābodhim̄ vandeyyanti cintetvā bahū rajatasuvanṇamālādayo kārāpetvā ekadivasam̄ assamabhiruyha ākāsenā gantvā bodhimālake ṣhatvā āgacchantu-ayyā suvaṇṇamālā pūjetum̄ti ugghosesi. Teneththa.:

Yato paṭṭhāyaham̄ buddha, sāsane suddhamānasā;
pasannā tena saccena, mamānuggahabuddhiyā.

Āgacchantu namassantu, bodhim̄ pūjentu sādhukam̄;
soṇṇamālāhi sambuddha, puttā ariyasāvakā.

Sutvā tam̄ vacanam̄ ayyā, bahū sīhalavāsino;
āgamma nabhasā tattha, vandim̄su ca mahim̄su cāti.

Tatoppabhuti sā kumārikā buddhasāsane atīva pasannā niccameva assamabhiruyha āgantvā ariyehi saddhim̄ mahābodhim̄ suvaṇṇamālāhi pūjetvā gacchat, atha pāṭaliputtanagaropavane vanacarā tassā abhiṇham̄ gacchantiyā ca āgacchantiyā ca rūpasampattiṁ disvā rañño kthesum̄. Mahārāja evarūpā kumārikā assa mabhiruyhaāgantvā nibandham̄ vanditvā gacchat. Devassānurūpā aggamahesī bhavitunti.

Rājā tam̄ sutvā “Tena hi bhane gaṇhatha nam̄ kumārim̄ mama aggamahesī karomī”ti, purise payojesi.

Tena payuttā purisā Bodhi-pūjam̄ katvā āgacchantim̄ gaṇhāmā’ti tattha nilīnā gahaṇa-sajjā aṭṭham̄su. Tadā sā kumārikā assamabhiruyha Mahā-Bodhimāṇḍam̄ gantvā vītarāgehi saddhim̄ pupphapūjam̄ katvā vanditvā nivatti. Atha tesu eko Dhammarakkhitathero nāma tassā evamāha: “Bhagini, tvam̄ antarāmagge corā gaṇhitukāmā ṣhitā. Asukhaṭṭhānam̄ patvā appamattā sīgham̄ gacchā”ti.

Sā pi gacchanti tam̄ ṣṭhānam̄ patvā corehi anubandhitā assassa pañhiyā saññam̄ datvā pakkami. Corā pacchato pacchato anubandhim̄su. Asso vegam̄ janetvā ākāsamullanghi. Kumārikā vegam̄ sandhāretum̄ asakkontī assassa piṭṭhito parigilitvā patantī; mayā katūpakāram̄ sara puttāti āha. So patantī disvā vegena gantvā piṭṭhiyam̄ nisidāpetvā ākāsato netvā sakaṭṭhāne yeva patiṭṭhāpesi. Tasmā:

Tiracchānagatā pevaṁ, sarantā upakārakam;
na jahantīti mantvāna, kataññū hontu pāṇinoti.

Tato sā kumārikā sattā sītikoṭidhanam buddhasāsane yeva vapitvā yāvajīvam sīlam rakkhitvā uposathakammam katvā tato cutā sutta ppabuddho viya devaloke nibbattīti.

Atitaruṇavayā bho mātugāmāpi evam,
vividhakusalakammaṁ katvā saggam vajanti;
kusalaphalamahantam maññamānā bhavantā,
bhavatha katha mupekkhā dānamānādikamme.

II. Pānīyadinnassa Vatthu: Story of the Giver of Water

Jambudīpe aññatarasmiṁ janapade kireko manusso raṭṭhato raṭṭham̄ janapadato janapadam̄ vicaranto anukkamena Candabhāgā-nadītīraṁ patvā nāvam̄ abhiruhitvā paratīraṁ gacchati. Athāparam̄ gabbhinittī tāya evanāvāya gacchati. Atha nāvā gaṅgā-majjhā-patta-kāle tassa kammaja vātā calim̄su. Tato sā vijāyitumasakkontī kīlantā pānīyam̄ me detha pipāsitāmhi' ti manusse yāci. Te tassā vacanam̄ asuṇtantā viya pānīyam̄ nādaṁsu. Atha so jānapadiko tassa karuṇāyanto pānīyam̄ gahetvā mukhe āsiñci. Tasmiṁ khaṇe sā laddhāssāsā sukhena dārakam̄ vijāyi. Atha te tīraṁ patvā katipaya-divasena attano attano ṭhānam̄ pāpuṇim̄su. Athāparabhāge so jānapadiko aññatara-kiccam̄ paṭicca tassā itthiyā vasana-gharam̄ patvā tattha tattha āhiṇdanto nivāsanaṭṭānam̄ alabhitvā nagaradvāre sālam̄ gantvā tattha nipajji.

Tasmiṁ yeva divase corā nagaram̄ pavisitvā rājagehe sandhiṁ chinditvā dhanasāram̄ gahetvā gacchantā rājapurisehi anubaddhā gantvā tā yeva sālāya chaḍdetvā palāyim̄su. Atha rājapurisā āgantvā tam̄ jānapadikam̄ disvā; ayam̄ coro'ti gahetvā pacchābāham̄ gālham̄ bandhitvā puna-divase rañño dassesum̄.

Rājapurisehi tam̄ gālham̄ bandhitvā āghātaṭṭhānam̄ nette sā itthī tam̄ tatha nīyamānam̄ disvā sañjānitvā kampamāna hadayā muhuttena rañño santikam̄ gantvā vanditvā, “deva eso na coro āgantuko, mucathetaṁ, deva'ti” āha. Rājā tassā katham̄ asaddhahanto yajjetam̄ mocetum̄ icchasi tassagghanakam̄ dhanam̄ datvā muñcāpehī'ti.

Sā “sāmi mama gehe dhanam̄ natthi. Api ca me satta-puttehi saddhiṁ mam̄ dāsim̄ karohi. Etam̄ muñca devā”ti āha.

III. Duggatassa Dānam: A Pauper's Charity

Ahosīm duggato pubbe; Bārāṇasi-puruttame;
Dānam denti narā tattha; nimantetvāna bhikkhavo

Jīvanto bhatiyā soham; dānam dente mahājane;
Tuṭṭhahaṭṭhe pamudite; evam cintesaham tadā

Samuppaṇṇa-vatthalaṅkārā; dānam dentī ime janā;
Paratthapi pahaṭṭhāva; sampattimanubhonti te

Buddhuppādo ayam dāni; dhammo loke pavattati;
Susīlā'dāni vattanti; dakkhiṇeyyā jinorasā

Avaṭṭhitova saṃsāro; apāyā khalu pūritā;
Kalyāṇa-vimukhā sattā; kāmaṃ gacchanti duggatim

Idāni dukkhito hutvā; jīvāmi kasirenaham;
Daḷiddo kapaṇo dīno; appabhogo anāliyo

Idāni bījam ropemi; sukhette sādhu-sammate;
Appeva nāma tenāham; parattha sukhito siyā

Iti cintiya bhikkhitvā; bhatim katvāna nekadhbā;
Maṇḍapam tattha kāretvā; nimantetvāna bhikkhavo

Āyāsena adāsaham; pāyāsam amatā yaso;
Tena kammavipākena; devaloke manorame

Jātomhi dibbakāmehi; modamāno anekadhbā;
Dīghāyuko vaṇṇavanto; tejasīca ahosaham.

IV. Sumanādeviyā Vatthu: Story of Sumanā Devi

Sāvatthiyam hi devasikam Anāthapiṇḍikassa gehe dve Bhikkhu-sahassāni bhuñjanti; tathā Visākhāya mahāupāsikāya. Sāvatthiyañca yo yo dānam dātukāmo hoti so so tesam ubhiñnam okāsam labhitvā karonti. Kim kāraṇā? Tumhākam dānaggam Anāthapiṇḍiko vā Visākhā vā āgatā'ti pucchitvā nāgatā'ti vutte satasahassam vissajjetvā katadānampi kim dānam nāmetanti garahanti.

Ubhopi te Bhikkhusaṅghassa ruciñca anucchavikakiccāni ca ativiya jānanti. Tesu vicārentesu bhikkhū cittarūpam bhuñjanti. Tasmā sabbe dānam dātukāmā te gahetvā gacchanti. Iti te attano ghare bhikkhū parivisitum na labhanti.

Tato Visākhā "ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅgham parivisissatī"ti upadhārentī puttassa dhītaram disvā tam attano ṭhāne ṭhapesi. Sā tassā nivesane bhikkhusaṅgham parivisati. Anāthapiṇḍikopi Mahāsubhaddam nāma jetṭhadhītaram ṭhapesi. Sā bhikkhūnam veyyāvaccam karontī dhammam suṇantī sotāpannā hutvā patikulam agamāsi. Tato Cullasubhaddam ṭhapesi. Sāpi tattheva karontī sotāpannā hutvā patikulam gatā. Atha Sumanādevim nāma kaṇīṭhadhītaram ṭhapesi. Sā pana Sakadāgāmiphalam patvā kumārikāva hutvā tathārūpena aphāsukhena āturā āhārupacchedam katvā pitaram daṭṭhukāmā hutvā pakkosāpesi. So ekasmiṁ dānagge tassa sāsanam sutvāvā āgantvā; "Kim amma Sumane?"ti āha. Sāpi nam āha; "Kim tāta kaṇīṭhabhātikā"ti.

"Vippalapasi, amma?"

"Na vippalapāmi, kaṇīṭhabhātikā"ti.

"Bhāyasi, ammā"ti.

"Na bhāyāmi, kaṇīṭhabhātikā"ti.

Ettakam vatvā yeva pana sā kālamakāsi.

So Sotāpannopi samāno seṭṭhidhītari uppansasokam adhivāsetum asakkonto Dhītu sarīrakiccam kāretvā rodanto Satthusantikam gantvā "Kim gahapati dukkhī dummano assumukho rudamāno upagato'sī"ti? vutte "Dhītā me bhante Sumanādevi kālakatā"ti āha.

"Atha kasmā socasi? Nanu sabbesam ekaṇsikam maraṇanti."

"Jānām etam bhante. Evarūpā pana me hirottappasampannā dhītā sā maraṇakāle satim paccupaṭṭhāpetum asakkontī vippalamānā matā'ti me anappakam domanassam uppajjati"ti.

"Kim pana tayā kathitam mahāseṭṭhi?"

"Aham tam bhante 'Amma Sumane' 'ti āmantesi. Atha nam āha 'Kim tāta kaṇīṭhabhātikā'ti. Tato 'vippalpasi ammā' 'ti? 'Na vippalapāmī'ti kaṇīṭhabhātikā' 'ti. 'Bhāyasi ammā' 'ti? 'Na bhāyāmī'ti kaṇīṭhabhātikā' 'ti. Ettakam vatvā kālamākasi"ti.

Atha nam Bhagavā āha. "Na te mahāseṭṭhi dhītā vippalapī"ti.

"Atha kasmā evamāhā?"ti.

Kaṇītthattā yeva. Dhītā hi te gahapati maggaphalehi tayā mahallikā. Tvam hi Sotāpanno. Dhītā pana te Sakadāgāmini. Sā maggaphalehi mahallikattā evamāhā”ti.

“Evam bhante!”

“Evam gahapati!”

“Idāni kuhim nibbattā, bhante?”

Tusitabhavane gahapatī’ti vutte bhante mama dhītā idhā ñātakānam antare nandamānā, vicaritvā ito gantvāpi nandanaṭṭhāne yeva nibbattā.”

Atha nam satthā “Āma gahapati appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandanti yevā”ti vatvā imam gāthamāha.

Idha nandati pecca nandati; katapuñño ubhayattha nandati;
Puññam me katan ti nandati; bhīyyo nandati suggatim gato.

V. Selections from Dhammapada

Na hi verena verāni; sammantīdha kudācanam
Averena ca sammanti; esa dhammo sanantano.

Yathā agāram ducchannam; vuṭṭhi samativijjhati
Evam abhāvitam cittam; rāgo samativijjhati.

Yathā agāram succchannam; vuṭṭhi na samativijjhati
Evam subhāvitam cittam; rāgo na samativijjhati.

Idha socati pecca socati; pāpakārī ubhayattha socati
So socati so vihaññati; disvā kamma-kiliṭṭhamattano.

Idha modati pecca modati; katapuñño ubhayattha modati
So modati so pamodati; disvā kamma-visuddhimattano.

Idha tappati pecca tappati; pāpakārī ubhayattha tappati
Pāpam me katan'ti tappati; bhīyo tappati duggatim gato.

Idha nandati pecca nandati; katapuñño ubhayattha nandati
Puññam me katan'ti nandati; bhīyo nandati suggatim gato.

Appamādo amatapadam; pamādo maccuno padam
Appamattā na mīyanti; ye pamattā yathā matā.

Appamādena maghavā; devānam setṭhatam gato
Appamādam pasaṅsanti; pamādo garahito sadā.

Aciram vatayam kāyo; paṭhavim adhisessati
Chuddho apetaviññāṇo; niratthamva kaḷiṅgaram.

Yathāpi bhamaro puppham; vaṇṇagandham aheṭhayam
Paleti rasamādāya; evam gāme munī care.

Na paresam vilomāni; na paresam katākataṁ
Attanova avekkheyā; katāni akatāni ca.

Yathāpi puppharāsimhā; kayirā mālāguṇe bahū
Evam jātena maccena; kattabbam kusalam bahum.

Madhūva maññatī bālo; yāva pāpam na paccati
Yadā ca paccati pāpam; atha bālo dukkham nigacchatī.

Selo yathā ekaghano; vātena na samīrati
Evam nindā-pasamsāsu; na samiñjanti pañditā.

Na attahetu na parassa hetu; na puttamicche na dhanam na raṭṭham
Na iccheyya adhammena samiddhimattano; sa sīlavā paññavā dhammadiko siyā.

Yo sahassam̄ sahassena; saṅgāme mānuse jine
Ekaṁ ca jeyya attānam̄; save saṅgamajuttamo.

Sabbe tasanti daṇḍassa; sabbe bhāyanti maccuno
Attānam̄ upamam̄ katvā; na haṇeyya na ghātaye.

Sabbe tasanti daṇḍassa; sabbesam̄ jīvitam̄ piyam̄
Attānam̄ upamam̄ katvā na haṇeyya na ghātaye.

Dhammam̄ care sucaritam̄; na tam̄ duccaritam̄ care
Dhammacārī sukham̄ seti; asmiṁ loke paramhi ca.

Kiccho manussa paṭilābho; kicchaṁ macchāna jīvitam̄
Kicchaṁ saddhammasavaṇam̄; kiccho buddhānam̄ uppādo.

Sabbapāpassa akaraṇam̄; kusalassa upasampadā
Sacitta pariyoḍapanam̄; etam̄ Buddhāna sāsanam̄.

Yo ca Buddhañca dhammañca; saṅghañca saraṇam̄ gato
Cattāri ariya-saccāni; sammappaññāya passati.

Dukkham̄ dukkhasamuppādaṁ; dukkhassa ca atikkamam̄
Ariyañcaṭhaṅgikam̄ maggam̄; dukkhūpasamagāminam̄.

Etam̄ kho saraṇam̄ khemam̄; etam̄ saraṇamuttamam̄
Etam̄ saraṇamāgamma; sabbadukkhā pamuccati.

Na cāhu na ca bhavissati; na cetarahi vijjati
Ekantaṁ nindito poso; ekantaṁ vā pasam̄sito.

Na tena paṇḍito hoti; yāvatā bahu bhāsatī
Khemī avero abhayo; paṇḍito'ti pavuccati.

Na tāvatā dhammadharo; yāvatā bahu bhāsatī
Yo ca appampi sutvāna; dhammam̄ kāyena passati
Save dhammadharo hoti; yo dhammam̄ nappamajjati.
Akataṁ dukkataṁ seyyo; pacchā tapati dukkataṁ

Katañca sukataṁ seyyo; yam̄ katvā nānutappati.
Sukham̄ yāva jarā sīlam̄; sukhā saddhā patiṭṭhitā

Sukho paññāya paṭilābho; pāpānaṁ akaraṇam̄ sukham̄.
Sabbadānam̄ dhammadānam̄ jināti; sabbam̄ rasam̄ dhammarasam̄ jināti

Sabbam̄ ratim̄ dhammaratim̄ jināti; taṇhakkhayo sabba dukkham̄ jināti.
Cakkhunā samvaro sādhu; sādhu sotena samvaro

Ghāṇena samvaro sādhu; sādhu jivhāya samvaro.
Kāyena samvaro sādhu; sādhu vācāya samvaro

Manasā saṃvaro sādhu; sādhu sabbattha saṃvaro
Sabbattha saṃvuto bhikkhu; sabbadukkhā pamuccati.

Dhammārāmo dhammarato; dhammam̄ anuvicintayam̄
Dhammam̄ anussaram̄ bhikkhu; saddhammā na pariḥāyati.

Yassa kāyena vācāya; manasā natthi dukkataṃ^m
Saṃvutam̄ tīhi ṭhānehi; tamaham̄ brūmi brāhmaṇam̄.

VI.

Mano pubbaṅgamā dhammā; mano seṭṭhā manomayā
Manasā ce paduṭṭhena; bhāsatī vā karoti vā
Tato nam̄ dukkhamanveti; cakkam̄va vahato padam̄.

Mano pubbaṅgamā dhammā; manoseṭṭhā manomayā
Manasā ce pasannena; bhāsatī vā karoti vā
Tato nam̄ sukhamanveti; chāyāva anapāyinī.

In prose form:

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti),
(Yo) ce paduṭṭhena manasā bhāsatī vā karoti vā,
tato dukkham̄ nam̄ anveti cakkam̄ vahato padam̄ iva.

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti),
(Yo) ce pasannena manasā bhāsatī vā karoti vā,
tato sukham̄ nam̄ anveti anapāyinī chāyā iva.

Notes on Selections for Translation

I. Buddheniyā Vathu: Story of Buddheni

kira; an indeclinable used in reference to a report by hearing. it seems, is said.

nihita; pp. of **ni + dhā**, bear. deposited, laid aside, set apart.

kālamakāmsu; **kālam** + **akāmsu**; died. sing. **kālamakāsi**.

sāpateyyam; property, wealth, provisions.

vāṇṇa-pokkharatāya; beauty of complexion.

devaccharā; celestial nymph.

ratana + ttaya + māmikā; devoted to the triple gem.

pādaparikattam; state of wife.

vibhavam; wealth.

pati + kulena; husband's clan.

kevalam; only.

tato paṭṭhāya; from that time, thence forth.

nivāsam gaṇhi; took shelter.

potakam; colt.

paṭijaggāhi; nourish, tend, look after.

puñña + karañassa; dat. to one who is doing merit.

vidhametvā; having vanquished, having defeated.

yannūnāham; how, if i.

mālake; in the enclosure, yard.

ugghosesi; shouted.

mam + anuggaha; have compassion on me.

soṇṇa + mālāhi; with garlands of gold.

nabhasā; through the sky.

mahiṁsu; revered.

tato + ppabhuti; from that time.

nagara + upavane; in the wood near the city.

nibandham; frequently.

devassa + anurūpam; suitable to the deva (king).

bhane; a term of address used by superiors to subordinates.

nilīnā; hidden.

gahana + sajjā; ready to seize.

nivatti; stopped.

paṇhiyā; with the heel.

saññam + datvā; giving a sign.

vegam janetvā; accelerating the speed.

ākāsam ullaṅghi; rose to the sky.

sandhāretum; to bear.

parigalitvā; having glided off, slipped.

tiracchānagatā; animals.

mantvāna; considering, thinking.

suttappabuddho; risen from sleep.

mātugāmā; women.

II. Pānīyadinnassa Vatthu: Story of the Giver of Water

janapada; country

nadī + tīram; river bank.

gabbhinī + itthī; pregnant woman.

kammaja-vātā; pains of childbirth.

vijāyitum-asakkontī; unable to give birth.

pipāsitā + amhi; i am thirsty.

karuṇāyanto; pitying.

laddhā + assāsā; having obtained consolation.

katipaya; few

paṭicca; on account of.

āhiṇḍanto; wandering.

sandhim chinditvā; making a break; broke into the house.

pacchābāham; hands on the back.

gālham bandhitvā; binding tightly.

āgantuko; guest, foreigner, visitor.

ānāpesi; ordered.

āghātaṭṭhānam; place of execution.

sañjānitvā; recognising.

hadaya; heart.

muhuttena; in a moment.

asaddhahanto; not believing.

tassa-agghaṇakam; its value.

III. Duggatassa Dānam: A Pauper's Charity

duggato; poor man.

bhatiyā; by wages.

tuṭṭha-hatṭhe; pleased and delighted.

pamudite; rejoiced.

dakkhiṇeyyā; worthy of gifts.

jinorasā; the sons of the buddha.

āvaṭṭhito; settled.

saṃsāro; existence.

khalu; indeclinable, indeed.

kalyāṇa-vimukka; opposed to good.

kasirena; with difficulty.

kapaṇo; poor.

dīno; miserable.

anālhiyo; destitute.

sādhu + sammate; regarded as good.

maṇḍapam; hall.

āyāsenā; with trouble.

pāyāsam; milk porridge.

IV. Sumanādeviyā Vatthu: Story of Sumanādevi

devasikam; adv. daily.

dānaggam; alms-hall.

vutte; loc. of **vutta**, from **vada**, to speak. when said, on being said.

garahanti; from **garaha** to condemn, despise.

rucim; taste, desire, likes.

anucchavkha-kiccāni; **anu** + **chavi**; **ka** = according to one's skin, i.e., befitting, proper, suitable.

kiccāni, deeds, actions, duties.

ativiya; adj. thoroughly.

jānanti; know, from **ñā**, to know, **jāna** is substituted for **ñā**.

tesu vicārentesu; loc. absolute. when they inquire.

cittarūpam; lit. according to the mind, i.e., as they liked or according to one's heart's content.

parivisitum; from **pari** + **visa**; to feed.

upadhārenti; nom. feminine singular present participle of **upa** + **dhara**, to hold, take up. reflecting.

ṭhapesi; aorist causal of **ṭhā**, to stand. placed.

veyyāvaccam karonti; perform duties, render service.

sotāpannā; **sota**, stream; **āpanna**, entered. stream-winner, the first stage of buddhahood.

patikulam; husband's family.

sakadāgāmiphalam; fruit of ones; returner, the second stage of buddhahood.

tathārūpena aphāsukhena; some such illness.

ātura; ill.

āhārūpacchedam; lit. food; cutting, i.e., starving.

pakkosāpesi; aorist causal of **pa** + **kusa** = caused to be called; summoned.

vippalapasi; from **vi** + **pa** + **lapa**, to speak. speak confusedly, babble.

kālamakāsi; lit. did the time i.e., died.

uppannasokam; arisen grief. **uppanna** is the p.p. of **u** + **pada**, to go.

adhvāsetum; inf. of **adhi** + **vasa** = to bear.

asakkonto; pres. participle of **sakha**, to bear. being unable.

sarīrakiccam; lit. bodily duties, i.e. funeral ceremonies, obsequies.

kāretvā; causal past participle of **karu**, to do.

rodanto; pres. part. of **ruda**, to lament, wail.

assumukho; **assu**, tears; **mukha**, face = tearful face.

kālakatā; lit. time done i.e., dead.

ekāṃsikam; adv. certain.

hirottappasampannā; **hiri** = shame, modesty; **ottappa** = fear; **sampannā** = endowed with.

paccupaṭṭhāpetum; inf. of **pati** + **upa** + **ṭhā**, to gather up.

matā; p.p. of **mara**, to die.

kathitam; p.p. of **katha**, to speak; said, uttered, spoken.

mahallikattā; abstract noun. being old.

nibbattā; p.p. of **ni** + **vatu**, born.

pecca; ind. p.p. of **pa** + **i**, to go. having gone.

katapuñño; the doer of good.

gatā; p.p. of **gamu** = gone.

V. Selections from Dhammapada

verena; by anger.

sammanti; are pacified; **samu**.

sanantano; ancient law; **sanam** + suffix **tana**.

agāram; house.

du + **channam**; ill-thatched.

vuṭṭhi; rain.

samativijjhati; penetrates through; **sam** + **ati** + **vijjha**.

pecca; hereafter.

kamma; **kilitṭha**; defiled actions.

modati; rejoices; **muda**.

visuddhim; purity.

tappati; is tormented; **tapa**.

mīyanti; die; **mī**.

maghavā; a name given to sakka, the king of the devas.

pasam̄santi; praise; **pasam̄sa**.

garahito; is denounced, blamed; **garaha** + **ta**.

adhisessati; will lie; **adhi** + **si**.

chuddho; thrown away.

apetaviññāṇo; bereft of consciousness.

ni + **attham**; useless.

kaṭingaram; charred log.

bhamaro; bee.

aheṭhayam; without injuring.

paleti; flies; **pala**.

vilomāni; defects.

avekkheyya; should reflect; **ava** + **ikkha**

kayirā; would make; **kara**.

mālāguṇe; different garlands.

maccena; by man.

maññati; thinks; **mana**.

selo; rock.

eka-ghano; one-solid.

vātena; by wind.

samīrati; is shaken; **sam** + **ira**.

samiddhim; prosperity.

sa; **so**, he.

sangāme; in the battle field.

jeyya; would conquer; **jī**.

tasanti; tremble; **tasa**.

haṇeyya; should kill; **haṇa**.

ghātaye; should cause to kill; **haṇa**.

Exercise 1-A Translate into English.

1. Buddho vadati.

Buddha / speaks

The Buddha speaks.

11. Buddho dhammam rakkhati.

Buddha / doctrine / protects

The Buddha protects the doctrine.

2. Dhammo rakkhati.

Law / protects

The Law protects. (The Truth protects)

12. Dārakā Buddham vandanti.

children / Buddha / honour

The children honour the Buddha.

3. Sā dhovati.

she / washes

She washes.

13. Sūdo ghaṭe dhovati.

cook / pots / washes

The cook washes the pots.

4. Yācako dhāvati.

beggar / runs

The beggar runs.

14. Narā gāmam rakkhanti.

men / village / protect

The men protect the village.

5. Sūdā pacanti.

cooks / cook

The cooks cook.

15. Sā odanam pacati.

she / rice / cooks

She cooks rice.

6. Janakā vadanti.

fathers / speak

The fathers speak.

16. Buddhā dhammam vadanti.

Buddhas / doctrine / declare

Buddhas declare the doctrine.

7. Te vandanti.

they / salute

They salute.

17. Puttā janake vandanti.

sons / fathers / salute

The sons salute (their) fathers.

8. Narā rakkhanti.

men / protect

The men protect.

18. Yācakā ghaṭe dhovanti.

beggars / pots / wash

The beggars wash the pots.

9. Puttā dhāvanti.

sons / run

The sons run.

19. Te gāme rakkhanti.

they / villages / protect

They protect the villages.

10. Dārako vandati.

child / salutes

The child salutes.

20. Janako Buddham vandati.

father / Buddha / salutes

The father salutes the Buddha.

Exercise 1-B Translate into Pāli.

1. He protects.
so / rakkhati
So rakkhati.

2. The man salutes.
naro / vandati
Naro vandati.

3. The child is washing.
dārako / dhovati
Dārako dhovati.

4. The son speaks.
putto / vadati
Putto vadati.

5. The beggar is cooking.
yācako / pacati
Yācako pacati.

6. They are running.
te / dhāvanti
Te dhāvanti.

7. The children are speaking.
dārakā / vadanti
Dārakā vadanti.

8. The fathers are protecting.
janakā / rakkhanti
Janakā rakkhanti.

9. The sons are saluting.
puttā / vandanti
Puttā vandanti.

10. The cooks are washing.
sūdā / dhovanti
Sūdā dhovanti.

11. The men are saluting the Buddha.
narā / vandanti / Buddham
Narā Buddham vandanti.

12. Fathers protect men.
janakā / rakkhanti / nare
Janakā nare rakkhanti.

13. The cook is washing rice.
sūdo / dhovati / odanam
Sūdo odanam dhovati.

14. The truth protects men.
dhammo / rakkhati / nare
Dhammo nare rakkhati.

15. She is saluting the father.
sā / vandati / janakam
Sā janakam vandati.

16. The Enlightened One is declaring the Doctrine.
Buddho / vadati / Dhammam
Buddho Dhammam vadati.

17. The boys are washing the pots.
puttā / dhovanti / ghaṭe
Puttā ghaṭe dhovanti.

18. The men are protecting the villages.
narā / rakkhanti / gāme
Narā gāme rakkhanti.

19. The beggars are cooking rice.
yācakā / pacanti / odanam
Yācakā odanam pacanti.

20. The cook is washing the pot.
sūdo / dhovati / ghaṭam
Sūdo ghaṭam dhovati.

Exercise 2-A Translate into English.

1. *Tvam rathena gacchasi.*

you / by cart / go

You go by the cart.

2. *Tvam ādarena Dhammaṁ desesi.*

you / with affection / Dhamma / preach

You preach the Dhamma with affection.

3. *Tvam gilānassa osadham desi.*

you / to sick person / medicine / give

You give the medicine to the sick person.

4. *Tvam dañdena sunakham paharasi.*

you / with stick / dog / strike

You strike the dog with a stick.

5. *Tvam vejjānam rathe pesesi.*

you / to doctors / chariots / send

You send the chariots to the doctors.

6. *Tumhe ādarena gilānānam āhāram detha.*

you / with care / to the sick / food / give

You give food to the sick with care.

7. *Tumhe dāsehi gāmam* gacchatha.*

you / with servants / [to] village / go

You go to the village with the servants.

8. *Tumhe samanānam dhammaṁ desetha.*

you / to ascetics / doctrine / preach

You preach the doctrine to the ascetics.

9. *Tumhe hatthehi osadhim labhatha.*

you / with hands / medicine / receive

You receive the medicine with (your) hands.

10. *Tumhe sunakhassa āhāram haratha.*

you / to dog / food / carry

You carry the food to the dog.

11. *Dārakā sunakhehi gāmam gacchanti.*

children / with dogs / [to] village / go

The children go to the village with the dogs.

12. *Sūdā hatthehi ghaṭe dhovanti.*

cooks / with hands / pots / wash

The cooks wash the pots with (their) hands.

13. Tumhe gilāne vejassa pesetha.
you / sick people / to doctor / send
You send the sick people to the doctor.

14. Dāso janakassa āhāram āharati.
servant / to father / food / brings
The servant brings food to the father.

15. Samanā ādarena dhammam̄ desenti.
ascetics / with affection / doctrine / preach
The ascetics preach the doctrine with affection.

16. Tumhe daṇḍehi sunakhe paharatha.
you / with sticks / dogs / hit
You hit the dogs with sticks.

17. Vejo rathena gāmam̄ āgacchati.
doctor / by chariot / [to] village / comes
The doctor comes to the village by the chariot.

18. Dārakā ādarena yācakānam̄ āhāram denti.
children / with care / to beggars / food / give
The children give food to the beggars with care.

19. Tvam̄ samanehi Buddhaṁ vandasī.
you / with ascetics / Buddha / salute
You salute the Buddha with the ascetics.

20. Tumhe hatthehi osadham̄ nīharatha.
you / with hands / medicine / remove
You remove the medicine with (your) hands.

*Verbs implying motion take the Accusative.

Exercise 2-B Translate into Pāli.

1. You are coming with the dog.

tvam / āgacchasi / sunakhena

Tvam sunakhena āgacchasi.

2. You are giving medicine to the ascetic.

tvam / desi / osadham / samanassa

Tvam samanassa osadham desi.

3. You are sending a chariot to the sick person.

tvam / pesesi / ratham / gilānassa

Tvam gilānassa ratham pesesi.

4. You are striking the dogs with sticks.

tvam / paharasi / sunakhe / daṇḍehi

Tvam daṇḍehi sunakhe paharasi.

5. You are preaching the Doctrine to the ascetics.

tvam / desesi / Dhammam / samanānam

Tvam samanānam Dhammam desesi.

6. You give food to the servants with care.

tvam / desi / āhāram / dāsānam / ādarena

Tvam ādarena dāsānam āhāram desi.

7. You are going to the village with the ascetics.

tvam / gacchasi / gāmam / samanehi

Tvam samanehi gāmam gacchasi.

8. You are bringing a chariot for the doctor.

tvam / āharasi / ratham / vejjassa

Tvam ratham vejjassa āharasi.

Alt: Tvam ratham vejjāya āharasi.

9. The sick are going with the servants.

gilānā / gacchanti / dāsehi

Gilānā dāsehi gacchanti.

10. The dogs are running with the children.

sunakhā / dhāvanti / dārakehi

Sunakhā dārakehi dhāvanti.

11. The Enlightened One is preaching the Doctrine to the sick.

Buddho / deseti / Dhammam / gilānānam

Buddho Dhammam gilānānam deseti.

12. The servants are giving food to the beggars.

dāsā / denti / āhāram / yācakānaṁ

Dāsā āhāram yācakānaṁ denti.

13. The father is going with the children to the village.

janako / gacchati / dārakehi / gāmam

Janako dārakehi gāmam gacchati.

14. You are going in a chariot with the servants.

tumhe / gacchatha / rathena / dāsehi

Tumhe dāsehi rathena gacchatha.

15. You are carrying medicine for the father.

tumhe / haratha / osadham / janakassa

Tumhe osadham janakassa haratha.

16. You get medicine through* the doctor.

tumhe / labhatha / osadham / vejrena

Tumhe vejrena osadham labhatha.

*Use the instrumental case.

Exercise 3-A Translate into English.

1. Aham ācariyasmā dhammam suṇāmi.

I / from teacher / doctrine / hear

I hear the doctrine from the teacher.

2. Aham mātulasmā paṇṇākāram gaṇhāmi.

I / from uncle / gift / receive

I receive the gift from the uncle.

3. Aham assasmā patāmi.

I / from horse / fall

I fall from the horse.

4. Aham mātulassa ārāmasmā nikhamāmi.

I / uncle's / from garden / leave

I leave the uncle's garden.

5. Aham āpaṇasmā ambe kiṇāmi.

I / from shop / mangoes / buy

I buy mangoes from the shop.

6. Mayam pabbatasmā oruhāma.

we / from mountain / descend

We come down from the mountain.

7. Mayam ācariyehi uggaṇhāma.

we / from teachers / learn

We learn from the teachers.

8. Mayam ācariyassa ovādam labhāma.

we / teacher's / advice / receive

We receive the teacher's advice.

9. Mayam ācariyānam putte saṅghanhāma.

we / teachers' / sons / treat

We treat the teachers' sons (with kindness).

10. Mayam assānam āhāram āpaṇehi kiṇāma.

we / for horses / food / from shops / buy

We buy food for the horses from the shops.

11. Sissā samaṇānam ārāmehi nikhamanti.

pupils / ascetics' / from temples / depart

The pupils depart from the ascetics' temples.

12. Ācariyo mātulassa assam āruhati.

teacher / uncle's / horse / climbs

The teacher mounts the uncle's horse.

13. Mayam rathehi gāmā gāmam gacchāma.
we / by chariots / from village / [to] village / go
We go from village to village by chariots.

14. Tumhe ācariyehi paññākāre gaṇhātha.
you / from teachers / gifts / receive
You receive the gifts from the teachers.

15. Narā sissānaṁ dāsānaṁ ambe vikkiṇanti.
men / to pupils / slaves' / mangoes / sell
The men sell the slaves' mangoes to the pupils.

16. Mayam samanānaṁ ovādaṁ suṇāma.
we / ascetics' / advice / hear
We listen to the advice of the ascetics.

17. Rukkhā pabbatasmā patanti.
trees / from mountain / fall
The trees fall from the mountain.

18. Aham sunakhehi taṭākam oruhāmi.
I / with dogs / [into] pool / descend
I descend into the pool with the dogs.

19. Mayam ārāmasmā ārāmam gacchāma.
we / from temple / [to] temple / go
We go from temple to temple.

20. Puttā ādarena janakānaṁ ovādaṁ gaṇhanti.
sons / with esteem / fathers' / advice / take
The sons take (their) fathers' advice with esteem.

Exercise 3-B Translate into Pāli.

1. I receive a gift from the teacher.

ahaṁ / gaṇhāmi / paññākāram / ācariyasmā
Aham ācariyasmā paññākāram gaṇhāmi.

2. I depart from the shop.

ahaṁ / nikhamāmi / āpaṇasmā
Aham āpaṇasmā nikhamāmi.

3. I treat the uncle's teacher (with kindness).

ahaṁ / saṅgaṇhāmi / mātulassa / ācariyam
Aham mātulassa ācariyam saṅgaṇhāmi.

4. I take the advice of the teachers.

ahaṁ / gaṇhāmi / ovādaṁ / ācariyānaṁ
Aham ācariyānaṁ ovādaṁ gaṇhāmi.

5. I am descending from the mountain.

ahaṁ / oruhāmi / pabbatasmā
Aham pabbatasmā oruhāmi.

6. We buy mangoes from the markets.

mayaṁ / kiṇāma / ambe / āpaṇehi
Mayam āpaṇehi ambe kiṇāma.

7. We hear the doctrine of the Buddha from the teacher.

mayaṁ / suṇāma / dhammaṁ / Buddhassa / ācariyasmā
Mayam Buddhassa dhammaṁ ācariyasmā suṇāma.

8. We are coming out of the pond.

mayaṁ / āruhāma / taṭākasmā
Mayam taṭākasmā āruhāma.

9. We are mounting the uncle's horse.

mayaṁ / āruhāma / mātulassa / assam
Mayam mātulassa assam āruhāma.

10. We fall from the mountain.

mayaṁ / patāma / pabbatasmā
Mayam pabbatasmā patāma.

11. We treat the father's pupil with affection.

mayaṁ / saṅgaṇhāma / janakassa / sissam / ādarena
Mayam ādarena janakassa sissam saṅgaṇhāma.

12. Pupils get gifts from the teachers.

sissā / gaṇhanti / paññākāre / ācariyehi
Sissā ācariyehi paññākāre gaṇhanti.

13. You are selling a horse to the father's physician.

tvam / vikkīṇasi / assaṁ / janakassa / vejjassa

Tvam janakassa vejjassa assaṁ vikkīṇasi.

14. We go from mountain to mountain with the horses.

mayaṁ / gacchāma / pabbatasmā / pabbataṁ / assehi

Mayaṁ assehi pabbatasmā pabbataṁ gacchāma.

15. Teachers give advice to the fathers of the pupils.

ācariyā / denti / ovādaṁ / janakānaṁ / sissānaṁ

Ācariyā sissānaṁ janakānaṁ ovādaṁ denti.

16. We are learning from the ascetics.

mayaṁ / uggaṇhāma / samaṇehi

Mayaṁ samaṇehi uggaṇhāma.

Exercise 4-A Translate into English.

1. Sakuṇā rukkhesu vasanti.

birds / on trees / dwell

The birds dwell on trees.

2. Kassako mañce supati.

farmer / on bed / sleeps

The farmer sleeps on the bed.

3. Mayaṁ magge na kīlāma.

we / on road / do not play

We do not play on the road.

4. Narā loke uppajjanti.

people / in world / are born

People are born in the world.

5. Maggika, kuhiṁ tvam gacchasi?

traveller / where? / you / go

Traveller, where are you going?

6. Āma sadā te na uggaṇhanti.

yes / always / they / not / learn

Yes, they are not always learning.

7. Macchā taṭāke kīlanti.

fish / in pond / play

The fish (pl.) play in the pond.

8. Kuto tvam āgacchasi? Janaka aham idāni ārāmasmā āgacchāmi.

whence? / you / come / father / I / now / from temple / come

Where are you coming from? Father, I am coming from the temple now.

9. Kassakā sabbadā gāmesu na vasanti.

farmers / everyday / in villages / do not dwell

The farmers do not dwell in the villages everyday.

10. Kasmā tumhe mañcesu na supatha?

why / you / on beds / do not sleep

Why do you not sleep on the beds?

11. Mayam samanehi saddhiṁ* ārāme vasāma.

we / with ascetics / in temple / dwell

We dwell in the temple with the ascetics.

12. Macchā taṭākesu ca samuddesu ca uppajjanti.

fish / in ponds and / in seas and / are born

The fish (pl.) are born in the ponds and seas.

13. Ahaṁ ākāse suriyam passāmi, na ca candalam.

I / in sky / sun / see / but not / moon

I see the sun in the sky, but not the moon.

14. Ajja vāṇijo āpaṇe vasati.

today / merchant / in shop / dwells

Today the merchant dwells in the shop.

15. Kasmā tumhe dārakehi saddhim magge kīlatha?

why? / you / with children / on road / play

Why do you play on the road with the children?

16. Āma, idāni sopi** gacchati, ahampi*** gacchāmi.

yes / now / he too / goes / I too / go

Yes, now he is going and I am going too.

17. Maggikā maggesu vicaranti.

travellers / on roads / wander

The travellers wander on the roads.

18. Kassakā, kadā tumhe puna idha āgacchatha?

farmers / when? / you / again / here / come

Farmers, when are you coming here again?

19. Ācariya, sabbadā mayam Buddham vandāma.

teacher / everyday / we / Buddha / salute

Teacher, we salute the Buddha everyday.

20. Vāṇijā maggikehi saddhim rathehi gāmesu vicaranti.

merchants / with travellers / by chariots / in villages / go about

The merchants, with the travellers, go about in the villages by chariots.

*The words **saha** and **saddhim** are indeclinables. They are used only to express the meaning of accompaniment. One exception is when “talking” or “discussing” with a person, there is no need for ‘saha’ and **saddhim**. [See Warder's Lesson 8 for more details.]

****so + api** = **sopi**.

***The vowel following a niggahita (**m**) is often dropped, and the niggahita is changed into the nasal of the group consonant that immediately follows; e.g. **aḥam + api** = **aḥampi**.

Exercise 4-B Translate into Pāli.

1. He is playing on the road.

so / kīlati / magge

So magge kīlati.

2. The farmers live in the villages.

kassakā / vasanti / gāmesu

Kassakā gāmesu vasanti.

3. I do not see birds in the sky.

ahaṁ / na passāmi / sakuṇe / ākāsamhi

Aham ākāsamhi sakuṇe na passāmi.

4. The Buddhas are not born in the world everyday.

Buddhā / na uppajjanti / lokasmiṁ / sabbadā

Buddhā sabbadā lokasmiṁ na uppajjanti.

5. Travellers, from where are you coming now?

maggikā / kuto? / tumhe / āgacchatha / idāni

Maggikā, tumhe kuto idāni āgacchatha?

6. We see fishes in the ponds.

mayaṁ / passāma / macche / taṭākesu

Mayaṁ taṭākesu macche passāma.

7. O farmers, when do you come here again?

kassakā / kadā? / tumhe / āgacchatha / idha / puna

Kassakā, kadā tumhe puna idha āgacchatha?

8. The travellers are wandering in the world.

maggikā / vicaranti / loke

Maggikā loke vicaranti.

9. We do not see the sun and the moon in the sky now.

mayaṁ / na passāma / suriyam ca / candaṁ ca / ākāsamhi / idāni

Idāni mayaṁ ākāsamhi suriyam ca candaṁ ca na passāma.

10. Why do not ascetics live always in the mountains?

kasmā? / samaṇā / vasanti / sadā / pabbatesu

Kasmā samaṇā sadā pabbatesu na vasanti?

11. Yes, father, we are not playing in the garden today.

āma / janaka / mayaṁ / na kīlanti / ārāme / ajja

Āma janaka, mayaṁ ajja ārāme na kīlāma.

12. Why do not the sick sleep on beds?

kasmā? / gilānā / na supanti / mañcesu

Kasmā gilānā mañcesu na supanti?

13. O merchants, where are you always wandering?

vāṇijā / kuhiṁ? / tumhe / sadā / vicaratha

Vāṇijā, kuhiṁ sadā tumhe vicaratha?

14. Children, you are always playing with the dogs in the tank.

dārakā / tumhe / sadā / kīlatha / sunakehi saddhiṁ / taļāke

Dārakā, sadā tumhe sunakehi saddhiṁ taļāke kīlatha.

15. Teachers and pupils are living in the monastery now.

ācariyā ca / sissā ca / vasanti / ārāme / idāni

Ācariyā ca sissā ca idāni ārāme vasanti.

16. Yes, they are also going.

āma / te / api / gacchanti

Āma, tepi gacchanti.

Exercise 5-A Translate into English.

1. Sakuṇā phalāni khādanti.

birds / fruits / eat

The birds eat the fruits.

2. Mayam pīthesu niśidāma, mañcesu supāma.

we / on chairs / sit / on beds / sleep

We sit on chairs (and) sleep on beds.

3. Narā āpañehi bhañdāni kiñanti.

men / from shops / goods / buy

The men buy goods from the shops.

4. Phalāni rukkhehi patanti.

fruits / from trees / fall

Fruits fall from the trees.

5. Kassakā khettesu bījāni vapanti.

farmers / in fields / seeds / sow

The farmers sow seeds in the fields.

6. Sabbadā mayam udakena pāde ca mukhañca dhovāma.

everyday / we / with water / feet and / face and / wash

Everyday we wash (our) feet and face with water.

7. Sissā ācariyānam lekhanāni likhanti.

pupils / to teachers / letters / write

The pupils write letters to (their) teachers.

8. Idāni aham mittehi saddhim ghare vasāmi.

now / I / with friends / in house / live

I live in the house with (my) friends now.

9. Dāso taļakasmim vatthāni dhovati.

servant / at pond / clothes / washes

The servant washes the clothes at the pond.

10. So pupphehi Buddham pūjeti.

he / (with) flowers / [to] Buddha / offers

He offers flowers to the Buddha.

11. Kasmā tvam āhāram na bhuñjas?

why? / you / food / not / eat

Why do you not eat the food?

12. Ajja sissā ācariyehi potthakāni uggañhanti.

today / students / from teachers / books / learn

Today, the students learn the books from (their) teachers.

13. Maggikā mittehi saddhim̄ nagarā nagaram̄ vicaranti.

travellers / with friends / from city / [to] city / wander

The travellers wander from city to city with friends.

14. Aham̄ sabbadā ārāmasmā pupphāni āharāmi.

I / everyday / from garden / flowers / bring

I bring flowers from the garden everyday.

15. Mayam̄ nagare gharāni passāma.

we / in city / houses / see

We see houses in the city.

16. Kassakā nagare taṭākasmā udakam̄ āharanti.

farmers / in city / from lake / water / bring

The farmers bring water from the lake in the city.

17. Dārakā janakassa piṭhasmīm̄ na nisīdanti.

children / father's / on chair / do not sit

The children do not sit on the father's chair.

18. Mittam̄ ācariyassa potthakam̄ pūjeti.

friend / to teacher / book / offers

The friend offers the book to the teacher.

19. Tumhe narānam̄ vatthāni ca bhaṇḍāni ca vikkiṇātha.

you / to men / clothes and / goods and / sell

You sell clothes and goods to the men.

20. Ācariyassa ārāme samanā ādarena narānam̄ Buddhassa Dhammam̄ desenti.

teacher's / in temple / monks / with affection / to people / Buddha's / teaching / preach

In the teacher's temple, the monks preach the Buddha's teaching to the people with affection.

*mukham̄ + ca = mukhañca

Exercise 5-B Translate into Pāli.

1. I am writing a letter to (my) friend.

aham / likhāmi / lekhanam / mittāya
Aham mittāya lekhanam likhāmi.

2. We eat fruits.

mayaṁ / khādāma / phalāni
Mayaṁ phalāni khādāma.

3. We offer flowers to the Buddha everyday.

mayaṁ / pūjema / pupphehi / Buddham / sabbadā
Sabbadā mayaṁ pupphehi Buddham pūjema.

4. He is not going home now.

so / na gacchati / gharam / idāni
Idāni so gharam na gacchati.

5. You are sowing seeds in the field today.

tumhe / vapatha / bījāni / khette / ajja
Ajja tumhe khetta bījāni vapatha.

6. The sons are washing the father's feet with water.

puttā / dhovanti / janakassa / pāde / udakena
Puttā udakena janakassa pāde dhovanti.

7. They are partaking food with the friends in the house.

te / bhuñjanti / āhāram / mittehi saddhim / ghere
Te ghere mittehi saddhim āhāram bhuñjanti.

8. Children's friends are sitting on the benches.

dārakānam / mittā / nisīdanti / pīthesu
Dārakānam mittā pīthesu nisīdanti.

9. Are you writing letters to the teachers today?

tumhe / likhatha / lekhanāni / ācariyānam / ajja
Ajja tumhe ācariyānam lekhanāni likhatha?

10. I am sending books home through the servant.

aham / pesemi / potthakāni / gharam / dāsena
Aham dāsena potthakāni gharam pesemi.

11. I see fruits on the trees in the garden.

aham / passāmi / phalāni / rukkhesu / ārāme
Aham ārāme rukkhesu phalāni passāmi.

12. The birds eat the seeds in the field.

sakuṇā / bhuñjanti / bījāni / khetta
Sakuṇā khetta bījāni bhuñjanti.

13. Friends are not going away from the city today.

mittā / na nikhamanti / nagarasmā / ajja

Ajja mittā nagarasmā na nikhamanti.

14. We are coming from home on foot.*

mayaṁ / āgacchāma / gharamhā / pādena

Mayaṁ pādena gharamhā āgacchāma.

15. From where do you buy goods now?

kuto? / tvam / kiṇāsi / bhaṇdāni / idāni

Kuto idāni tvam bhaṇdāni kiṇāsi?

16. Men in the city are giving clothes and medicine to the sick.

narā / nagare / denti / vatthāni ca / osadham ca / gilānānam

Nagare narā gilānānam vatthāni ca osadham ca denti.

*Use the instrumental.

Exercise 6-A Translate into English.

1. Kaññāyo gaṅgāyam̄ nahāyitum̄ gacchanti.

maidens / in river / to bathe / go

The maidens go to bathe in the river.

2. Aham pāṭhasālam̄ gantum̄ icchāmi.

I / [to] school / to go / wish

I wish to go to the school.

3. Mayam Dhammaṁ sotum sālāyam nisidāma.

we / Dhamma / to hear / in hall / sit

We sit in the hall to listen to the Dhamma.

4. Kuhim tvam bhariyāya saddhim gacchasi?

where? / you / with wife / go

Where are you going with (your) wife?

5. Dārikāyo saddhāya Buddham vandanti.

girls / with faith / Buddha / honour

The girls honour the Buddha with faith.

6. Sissā idāni Pālibhāsāya lekhanāni likhitum jānanti.

pupils / now / in Pāli language / letters / to write / know

The pupils know (how) to write letters in the Pāli language.

7. Narā paññām labhitum bhāsāyo uggaṇhanti.

men / wisdom / to obtain / languages / learn

The men learn languages to obtain wisdom.

8. Kaññe, kuhim tvam pupphāni haritum icchasi?

maiden / where? / you / flowers / to carry / wish

Maiden, where do you wish to carry the flowers (to)?

9. Kaññāyo dārikāhi saddhim gilāne phalehi saṅganhitum vejjasālam gacchanti.

maidens / with girls / patients / with fruits / to treat / [to] clinic / go

The maidens go to the clinic with the girls to treat the patients with fruits.

10. Assā udakam pibitum gaṅgam oruhanti.

horses / water / to drink / [into] river / descend

The horses descend into the river to drink the water.

11. Sā ācariyassa bhariyā hoti.

she / teacher's / wife / is

She is the wife of the teacher.

12. Gilāne saṅganhitum visikhāyam osadhasālā na hoti.

sick people / to treat / on street / dispensary / (there) is no

There is no dispensary on the street to treat the sick.

13. Narā bhariyānam dātum āpañehi vatthāni kiñanti.
men / to wives / to give / from shops / clothes / buy
The men buy clothes from the shops to give to (their) wives.

14. Dārikā gharam gantum maggam na jānāti.
girl / home / to go / road / does not know
The girl does not know the road to go home.

15. Dārakā ca dārikāyo ca pāñhasālāyam pīthesu nisiditum na icchanti.
boys and / girls and / in school / on chairs / to sit / do not wish
The boys and girls do not wish to sit on the chairs in the school.

16. Gilānā gharāni gantum osadhasālāya nikhamanti.
sick people / home / to go / from dispensary / leave
The sick leave the dispensary to go home.

17. Mayam ācariyehi saddhim pāñibhāsāya sallapāma.
we / with teachers / in Pāli language / converse
We converse/talk with the teachers in the Pāli language.

18. Bhariye, kuhim tvam gantum icchasi?
wife / where? / you / to go / wish
Wife, where do you wish to go?

19. Mayam gañgāyam nāvāyo passitum gacchāma.
we / in river / boats / to see / go
We go to see the boats in the river.

20. Paññam ca saddham ca labhitum mayam Dhammam suñāma.
wisdom and / faith and / to obtain / we / Dhamma / hear
We listen to the Dhamma to obtain wisdom and faith.

Exercise 6-B Translate into Pāli.

1. O maidens, do you wish to go to the temple today?

kaññāyo / tumhe / icchatha / gantum / ārāmam / ajja
Kaññāyo, ajja tumhe ārāmam gantum icchatha?

2. I am coming to take medicine from the dispensary.

aham / āgacchāmi / gaṇhitum / osadham / osadhasālāya
Aham osadhasālāya osadham gaṇhitum āgacchāmi.

3. There are no dispensaries in the street here.

na honti / osadhasālāyo / visikhāyam / idha
Idha visikhāyam osadhasālāyo na honti.

4. Father, I know to speak in Pāli now.

janaka / aham / jānāmi / sallapitum / Pālibhāsāya / idāni
Janaka, idāni aham Pālibhāsāya sallapitum jānāmi.

5. We see no ships on the river.

mayaṁ / passāma / na nāvāyo / gaṅgāyam
Mayam gaṅgāyam nāvāyo na passāma.

6. She wishes to go with the maidens to see the school.

sā / icchati / gantum / kaññāhi saddhim / passitum / pāṭhasālam
Sā pāṭhasālam passitum kaññāhi saddhim gantum icchati.

7. With faith the girl goes to offer flowers to the Buddha.

saddhāya / dārikā / gacchati / pūjetum / Buddham / pupphehi
Dārikā saddhāya Buddham pupphehi pūjetum gacchati.

8. You are sitting in the preaching hall to hear the Doctrine.

tumhe / nisidatha / dhammasālāyam / sotum / Dhammaṁ
Tumhe Dhammaṁ sotum dhammasālāyam nisidatha.

9. Boys and girls wish to bathe in rivers.

dārakā ca / dārikāyo ca / icchanti / nahāyitum / gaṅgāsu
Dārakā ca dārikāyo ca gaṅgāsu nahāyitum icchanti.

10. There are no patients in the hospital.

na honti / gilānā / gilānasālāyam
Gilānasālāyam gilānā na honti.

11. We study languages to obtain wisdom.

mayaṁ / uggaṇhāma / bhāsāyo / labhitum / paññam
Mayam paññam labhitum bhāsāyo uggaṇhāma.

12. I do not wish to go in ships.

aham / na icchāmi / gantum / nāvāhi
Aham nāvāhi gantum na icchāmi.

13. With faith they sit in the hall to learn the Doctrine.
saddhāya / te / nisīdanti / salāyam / uggaṇhitum / Dhammaṁ
Saddhāya te Dhammaṁ uggaṇhitum salāyam nisīdanti.

14. I do not know the language of the letter.
aham / na jānāmi / bhāsam / lekhanassa
Aham lekhanassa bhāsam na jānāmi.

15. O girls, do you know the way to go home?
dārikāyo / tumhe / jānātha / maggam / gantum / gharam
Dārikāyo, tumhe gharam gantum maggam jānātha?

16. He is bringing a book to give to the wife.
so / āharati / potthakam / dātum / bhariyāya
So bhariyāya dātum potthakam āharati.

Exercise 7-A Translate into English.

1. Buddho loke uppajji.

Buddha / in world / was born

The Buddha was born in the world.

2. Hīyo samaṇo dhammāñ desesi.

yesterday / ascetic / doctrine / preached

Yesterday, the ascetic preached the doctrine.

3. Dārako pātova* tassa pāṭhasālam agami.

child / in early morning / his / [to] school / went

The child went to his school in the early morning.

4. Ācariyā tesam sissānam pubbañhe ovādam adāmsu.

teachers / their / to students / in afternoon / counsel / gave

The teachers gave counsel to their students in the afternoon.

5. Ciram te amhākam għaram na agamiṣsu.

for a long time / they / our / [to] home / did not come

For a long time, they did not come to our house.

6. Dārikā tāsam janakassa purato aṭṭhaṁsu.

girls / their / of father / in front / stood

The girls stood in front of their father.

7. Tvam tassā hatthe mayham potthakam passi.

you / her / in hand / my / book / saw

You saw my book in her hand.

8. Tvam gaṅgāyam nahāyitum pātova agami.

you / in river / to bathe / in early morning / went

You went to bathe in the river in the early morning.

9. Tvam ajja pātarāsam na bhuñji.

you / today / breakfast / did not eat

You did not eat breakfast today.

10. Kuhim tumhe tumhākam mittehi saddhim aparañhe agamittha?

where / you / your / with friends / in afternoon / went

Where did you go with your friends in the afternoon?

11. Kasmā tumheyeva** mama ācariyassa lekhanāni na likhittha?

why / you yourselves / my / to teachers / letters / did not write

Why did you not write letters to my teachers yourselves?

12. Tumhe ciram mayham putte na passittha.

you / for a long time / my / sons / did not see

You did not see my sons for a long time.

13. Aham tuyham paṇṇākāre hīyo na alabhim.

I / your / gifts / yesterday / did not receive

I did not receive your gifts yesterday.

14. Ahameva*** gilānānam ajja osadham adāsim.

I myself / to sick people / today / medicine / gave

I gave medicine to the sick myself today.

15. Aham asse passitum visikhāyam aṭṭasim.

I / horses / to see / on street / stood

I stood on the street to see the horses.

16. Mayam tuyham ācariyassa sisse ahosimhā.

we / your / teacher's / pupils / were

We were your teacher's pupils.

17. Mayam ajja pubbañhe na uggañhimhā.

we / today / in forenoon / did not learn

We did not learn in the forenoon today.

18. Samanā viya mayampi**** saddhāya dhammad suñimhā.

ascetics / like / we too / with faith / doctrine / heard

Like the ascetics, we heard the doctrine with faith too.

***Pāto + eva = pātova.** Here the following vowel is dropped.

****Tumhe + eva = tumheyeva.** Sometimes **y** is added between vowels.

*****Aham + eva = ahameva.** When a niggahita is followed by a vowel it is sometimes changed into **m**.

******Mayam + api = mayampi.** Here the following vowel is dropped and niggahita is changed into **m**.

Exercise 7-B Translate into Pāli.

1. I slept on my bed.

aham / supim / mayham / mañce
Aham mayham mañce supim.

2. I stood in their garden in the evening.

aham / aṭṭhāsim / tesam / ārāmamhi / pubbañhe
Aham pubbañhe tesam ārāmamhi aṭṭhāsim.

3. I sat on a bench in the hall to write a letter to his friend.

aham / nisidim / pīthe / salāyam / likhitum / lekhanam / tassa / mittāya
Aham tassa mittāya lekhanam likhitum salāyam pīthe nisidim.

4. We bathed in the river in the early morning*.

mayaṁ / nahāyimhā / gaṅgāyam / pātova
Mayam pātova gaṅgāyam nahāyimhā.

5. We ourselves** treated the sick yesterday.

mayameva / saṅgaṇhimhā / gilāne / hīyo
Mayameva hīyo gilāne saṅgaṇhimhā.

6. For a long time we lived in our uncle's house in the city.

ciram / mayam / vasimhā / amhākam / mātulassa / gharamhi / nagarasmim
Ciram mayam nagarasmim amhākam mātulassa gharamhi vasimhā.

7. Child, why do you stand in front of your teacher?

dāraka / kasmā / tvam / aṭṭhāso / purato / ācariyassa
Dāraka, kasmā tvam tava ācariyassa purato aṭṭhāso?

8. Wife, you cooked rice in the morning.

bhariye / tvam / apaco / odanam / pāto
Bhariye, pāto tvam odanam apaco.

9. Son, where did you go yesterday?

putta / kuhim? / tvam / agami / hīyo
Putta, kuhim tvam hīyo agami?

10. You obtained wisdom through your teachers.

tumhe / labhittha / paññam / tumhākam / ācariyehi
Tumhe tumhākam ācariyehi paññam labhittha.

11. Why did you not hear the Doctrine like your father?

kasmā? / tvam / na asuṇo / Dhammam / viya / tuyham / janako
Kasmā tvam tuyham janako viya Dhammam na asuṇo?

12. Where did you take your dinner yesterday?

kuhim? / tvam / bhuñji / tuyham / sāyamāsam / hīyo
Kuhim tvam hīyo tuyham sāyamāsam bhuñji?

13. She was standing in her garden for a long time.

sā / aṭṭhāsi / tassā / ārāme / ciram

Sā ciram tassā ārāme aṭṭhāsi.

14. He himself*** washed the feet of his father.

so eva / dhovi / pāde / tassa / janakassa

So eva tassa janakassa pāde dhovi.

15. For a long time my friend did not buy goods from his shop.

ciram / mayham / mitto / na kiṇi / bhaṇḍāni / tassa / āpaṇasmā

Ciram mayham mitto tassa āpaṇasmā bhaṇḍāni na kiṇi.

16. The doctors did not come to the hospital in the afternoon.

vejjā / na āgamiṁsu / gilānasālam / aparanhe

Vejjā aparanhe gilānasālam na āgamiṁsu.

17. The boys and girls did not bring their books to school yesterday.

dārakā ca / dārikāyo ca / na āhariṁsu / tesam / potthakāni / pāṭhasālam / hīyo

Dārakā ca dārikāyo ca hīyo tesam potthakāni pāṭhasālam na āhariṁsu.

18. I myself gave medicine to the sick last*** morning.

ahameva / adāsim / osadham / gilānānam / hīyo / pāto

Ahameva gilānānam hīyo pāto osadham adāsim.

*Use **pātova**.

Use **mayameva (**mayam** + **eva**).

***Use **so eva**.

****Use **hīyo**.

Exercise 8-A Translate into English.

1. Muni narapatim Dhammena saṅgañhitvā* agami.***
sage / king / with Dhamma / having helped / went
The sage, having helped/supported the king with Dhamma, went (away).
Alt: The sage, having restrained the king in the Dhamma, left.**
Alt: The sage captivated the king with the Dhamma and went away.**

2. Kapayo rukkham āruhitvā phalāni khādīmsu.
monkeys / tree / having climbed / fruits / ate
The monkeys, having climbed the tree, ate the fruits.

3. Kadā tumhe kavimhā potthakāni alabhittha?
when / you / from poet / books / received
When did you receive the books from the poet?

4. Aham tesam ārāme adhipati ahosim.
I / their / in temple / chief / was
I was the chief in their temple.

5. Mayam gahapatīhi saddhim gaṅgāya udakam āharitvā aggimhi khipimhā.
we / with householders / from river / water / having brought / into fire / threw
We, having brought water from the river with the householders, threw (it) into the fire.
Alt: We, together with the householders, brought water from the river and threw it into the fire.

6. Narapati hatthena asim gahetvā assam āruhi.
king / with hand / sword / having taken / horse / mounted
The king, having taken the sword in (his) hand, mounted the horse.

7. Tvaṁ tuyham patim ādarena saṅgaño.
you / your / husband / with care / treated
You treated your husband with care.

8. Gahapatayo narapatino purato ṭhatvā vadim̄su.
householders / of king / in front / having stood / spoke
The householders, having stood before the king, spoke.

9. Atithī amhākam gharam āgantvā āhāram bhuñjim̄su.
guests / our / [to] house / having come / food / ate
The guests came to our house and ate food.

10. Sakuṇā khettesu vīhim disvā khādīmsu.
birds / in fields / paddy / having seen / ate
The birds, having seen the paddy in the fields, ate (it).

11. Narapati gahapatimhā maṇim labhitvā kavino adāsi.
king / from householder / jewel / having obtained / to poet / gave
The king obtained the jewel from the householder and gave (it) to the poet.

12. Adhipati atithīhi saddhim āhāram bhuñjitvā munim passitum agami.***

chief / with guests / food / having eaten / sage / to see / went

Having eaten the food with the guests, the chief went to see the sage.

13. Aham mayham ñātino ghare ciram vasim.

I / my / relative's / in house / for a long time / lived

I lived for a long time in my relative's house.

14. Sunakhā aṭṭhīni gahetvā magge dhāviṁsu.

dogs / bones / having taken / on road / ran

The dogs took the bones and ran on the road.

15. Dhammam sutvā gahapatinam Buddhe saddham uppajji.

Dhamma / having heard / to householders / in Buddha / faith / arose

Lit: To the householders arose faith in the Buddha having heard the Dhamma.

After hearing the Dhamma, faith in the Buddha arose in the householders.

***Saṅgaṇhāti** has three forms of indeclinable absolutive (or gerund):

- 1) saṅgaṇhitvā
- 2) saṅgahetvā
- 3) saṅgayha. (The past participle is **saṅgahita**.)

saṅgaṇhāti = sam + gaṇhāti

- sam- = a prefix which probably means “well, thoroughly, properly” here.
- gaṇhāti = seize, take, grab
- saṅgaṇhāti = “seize well”; captivate

**These alternative answers are rendered in idiomatic English.

***went = **agami**; came = **āgami**.

Exercise 8-B Translate into Pāli.

1. The father of the sage was a king.

janako / munino / ahosi / narapati

Munino janako narapati ahosi.

2. O householders, why did you not advise your children to go to school?

gahapatayo / kasmā / tumhe / na ovadittha / tumhākam / dārake / gantum / pāṭhasālam

Gahapatayo, kasmā tumhe pāṭhasālam gantum tumhākam dārake na ovadittha?

3. We saw the king and came.

mayaṁ / disvā / narapatim / āgamimhā

Narapatim disvā mayaṁ āgamimhā.

4. I went and spoke to the poet.

ahaṁ / gantvā / avadim / kavim

Aham gantvā kavim avadim.

5. The chief of the temple sat on a chair and preached the Doctrine to the householders.

adhipati / ārāmassa / nisīditvā / pīṭhe / desesi / Dhammam / gahapatinam

Pīṭhe nisīditvā ārāmassa adhipati gahapatinam Dhammam desesi.

6. Only yesterday I wrote a letter and sent to my master.

eva / hīyo / aham / likhitvā / lekhanaṁ / pesesim / mayham / adhipatissa

Eva hīyo aham lekhanaṁ likhitvā mayham adhipatissa pesesim.

7. The poet compiled a book and gave to the king.

kavi / saṅgaṇhitvā / potthakam / adāsi / narapatino

Kavi potthakam saṅgaṇhitvā narapatino adāsi.

8. Our relatives lived in the guest's house for a long time and left only (this) morning.

amhākam / ñātayo / vasitvā / atithissa / ghare / ciram / nikhamim̄su / pātova

Amhākam ñātayo ciram atithissa ghare vasitvā pātova nikhamim̄su.

9. The householders bought paddy from the farmers and sowed in their fields.

gahapatayo / kiṇitvā / vīhim / kassakehi / vapiṁsu / tesam / khettesu

Gahapatayo kassakehi vīhim kiṇitvā tesam khettesu vapiṁsu.

10. We sat on the benches and listened to the advice of the sage.

mayaṁ / nisīditvā / pīṭhesu / suṇimhā / ovādam / munissa

Pīṭhesu nisīditvā mayaṁ munissa ovādam suṇimhā.

11. The king built a temple and offered to the sage.

narapati / katvā / ārāmam / pūjesi / muṇino

ārāmam katvā narapati muṇino pūjesi.

12. After partaking* my morning meal with the guests I went to see my relatives.

bhuñjitvā / mayham / pātarāsam / atithinā saddhim / aham / agamim / passitum / mayham / ñātayo

Mayham pātarāsam atithinā saddhim bhuñjitvā aham mayham ñātayo passitum agamim.

13. I bought fruits from the market and gave to the monkey.

ahaṁ / kiṇītvā / phalāni / āpaṇasmā / adāsim̄ / kapino

Aham̄ āpaṇasmā phalāni kiṇītvā kapino adāsim̄.

14. Why did you stand in front of the fire and play with the monkey?

kasmā / tvam̄ / ṭhatvā / purato / aggissa / kīlo / kapinā saddhim̄

Kasmā aggissa purato ṭhatvā tvam̄ kapinā saddhim̄ kīlo?

15. Faith arose in the king after hearing the Doctrine from the sage.**

saddhā / uppajji / narapatino / sutvā / Dhammaṁ / munismā

Munismā Dhammaṁ sutvā saddhā narapatino uppajji.

*Use **bhuñjītvā**.

**other way to rewrite the sentence:

So narapati muninā dhammaṁ sutvā, tassa saddhā uppajji.

he / the king / from the sage / the Doctrine / having heard / for him / faith / arose

Exercise 9-A Translate into English.

1. Gahapati kuddālena bhūmiyam kūpam khaṇissati.

householder / with spade / in ground / well / will dig

The householder will dig a well in the ground with a spade.

2. Khantiyā pīti uppajjissati.

with patience / joy / will arise

With patience, joy will arise.

3. Narapati sve aṭavim pavisitvā munim passissati.

king / tomorrow / forest / having entered / sage / will see

Tomorrow, the king will enter the forest and see the sage.

4. Gahapatayo bhūmyam nisīditvā dhammam suṇissanti.

householders / on ground / having seated / doctrine / will hear

The householders will sit on the ground and listen to the doctrine.

5. Rattiyam te aṭavisu na vasissanti.

in night / they / in forests / will not dwell

They will not dwell in the forests in the night.

6. Narapatino puttā aṭaviyam nagaram karissanti.

king's / sons / in forest / city / will build

The princes will build the city in the forest.

7. Narapati, tvam muttim labhitvā Buddho bhavissasi.

O king / you / deliverance / having obtained / Buddha / will become

O king, you will obtain deliverance and become a Buddha.

8. Kadā tvam aṭaviyā nikkhmitvā nagaram pāpuṇissasi?

when / you / from forest / having left / city / will reach

When will you leave the forest and reach the city?

9. Kuhim tvam sve gamissasi?

where / you / tomorrow / will go

Where will you go tomorrow?

10. Tumhe rattiyam visikhāsu na vicarissatha.

you / in night / in streets / will not wander

You will not wander in the streets in the night.

11. Rattiyam tumhe candam passissatha.

in night / you / moon / will see

In the night, you will see the moon.

12. Aham assamhā bhūmiyam na patissāmi.

I / from horse / on ground / will not fall

I will not fall on the ground from the horse.

13. Ahaṁ mayham aṅgulīhi maṇīm gāṇhissāmi.

I / my / with fingers / jewel / will take

I will take the jewel with my fingers.

14. Mayam gaṅgam taritvā sve aṭavim pāpuṇissāma.

we / river / having crossed / tomorrow / (at) forest / will arrive

We will cross the river and reach the forest tomorrow.

15. Sve mayam dhammasālam gantvā bhūmyam nisīditvā muttim labhitum pītiyā dhammam sunissāma.
tomorrow / we / [to] preaching hall / having gone / on ground / having seated / deliverance / to obtain / with
joy / dhamma / will listen

Tomorrow, we will go to the preaching hall, sit on the ground and listen to the dhamma with joy to obtain
deliverance.

16. “Ratiyā jāyati soko - ratiyā jāyati bhayaṁ.”

from attachment / arises / sorrow / from attachment / arises / fear

“Sorrow arises from attachment - from attachment arises fear.”

Exercise 9-B Translate into Pāli.

1. The monkey will eat fruits with his fingers.

kapi / bhuñjissati / phalāni / tassa / aṅguṭīhi

Kapi tassa aṅguṭīhi phalāni bhuñjissati.

2. He will cross the forest tomorrow.

so / tarissati / aṭavim / sve

So sve aṭavim tarissati.

3. Sorrow will arise through attachment.

soko / jāyissati / ratiyā

Soko ratiyā jāyissati.

4. Child, you will fall on the ground.

dāraka / tvam / patissasi / bhūmiyam

Dāraka, tvam bhūmiyam patissasi.

5. You will see the moon in the sky at night.

tvam / passissasi / candam / ākāse / rattiyam

Tvam rattiyam ākāse candam passissasi.

6. O sages, when will you obtain deliverance and preach the Doctrine to the world?

munayo / kadā / tumhe / labhitvā / muttim / desessatha / Dhammaṇ / lokāya

Munayo, kadā tumhe muttim labhitvā lokāya Dhammaṇ desessatha?

7. O farmers, where will you dig a well to obtain water for your fields?

kassakā / kuhim / tumhe / khaṇissatha / kūpaṇ / labhitum / udakam / tuyham / khettānam

Kassakā, kuhim tumhe tuyham khettānam udakam labhitum kūpaṇ khaṇissatha?

8. Why will you not bring a spade to dig the ground?

kasmā / tvam / na āharissasi / kuddālam / khaṇitum / bhūmim

Kasmā tvam bhūmim khaṇitum kuddālam na āharissasi.

9. I will go to live in a forest after receiving* instructions from the sage.

aham / gamissāmi / vasitum / aṭaviyam / gahetvā / ovādaṇ / munimhā

Aham munimhā ovādaṇ gahetvā aṭaviyam vasitum gamissāmi.

10. I will be a poet.

aham / bhavissāmi / kavi

Aham kavi bhavissāmi.

11. I will not stand in the presence of the king.

aham / na ṭhassāmi / purato / narapatino

Aham narapatino purato na ṭhassāmi.

12. Through patience we will obtain deliverance.

khantiyā / mayam / labhissāma / muttim

Khantiyā mayam muttim labhissāma.

13. Why shall we wander in the forests with fear?

kasmā / mayaṁ / vicarissāma / aṭavīsu / bhayena

Kasmā mayaṁ bhayena** aṭavīsu vicarissāma?

14. We ourselves shall treat the sick with joy.

mayaṁ eva / saṅgaṇhissāma / gilāne / pītiyā

Mayaṁ eva pītiyā gilāne saṅgaṇhissāma.

*Use **gahetvā**.

****Bhaya** is neuter. But there is also a feminine word for fear from the same root: **bhīti**.

Exercise 10-A Translate into English.

1. "Dhammo have rakkhati dhammadārī."

truth / certainly / protects / he who acts righteously

"The truth certainly protects him who acts righteously." Alt: "Dhamma indeed protects the Dhammadarer*."

2. "Na duggatiṁ gacchati dhammadārī."

does not / [to] evil state / get / he who acts righteously

"He who act righteously does not get to the evil state."

3. Narā ca nāriyo ca puññam kātum dhanam denti.

men and / women and / good / having done / in good states / will be born

Men and women will be born in good states after doing good.

4. Bhaginī tassā sāminā saddhim jananiṁ passitum sve gamissati.

sister / her / with husband / mother / to see / tomorrow / will go

The sister will go to see the mother with her husband tomorrow.

5. Pāpakārī, tumhe pāpam kātum duggatīsu uppajjissatha.

evil doers / you / evil / having done / in evil states / will be born

Evil doers, you having done evil will be born in evil states.

6. Idāni mayam brahmācārino homa.

now / we / celibates / are

We are celibates now.

7. Mahesiyo nārīnam puññam kātum dhanam denti.

queens / to women / good / to do / wealth / give

The queens donate money to do good for the womenfolk.

8. Hatthino ca hatthiniyo ca aṭavīsu ca pabbatesu ca vasantī.

male elephants and / female elephants and / in forests and / in mountains and / live

The male and female elephants live in the forests and mountains.

9. Mayham sāmino janānī bhikkhunīnañca** upāsikānañca phāsum saṅgaṇhi.***

my / husband's / mother / of nuns and / of female devotees and / comfort / treated

My husband's mother attended to the comfort of the nuns and female devotees.

10. Mahesi narapatinā saddhim sve nagaram pāpuṇissati.

queen / with king / tomorrow / city / will arrive

The queen will arrive (in) the city with the king tomorrow.

11. Medhāvino ca medhāviniyo ca appamādena Dhammam uggaṇhitvā muttiṁ labhissanti.

wise men and / wise women and / with earnestness / Dhamma / having learnt / deliverance / will obtain

The wise men and women will learn the Dhamma with earnestness and obtain deliverance.

12. Puññakārino brahmācārīhi saddhim vasitum icchanti.

well-doers / with celibates / to live / wish

The well-doers wish to live with the celibates.

13. Nāriyo mahesim passitum nagaram agamisus.

women / queen / to see / [to] city / went

The women went to the city to see the queen.

14. Bhikkhuniyo gahapatānīnam ovādam adamsu.

nuns / to females householders / advice / gave

The nuns gave advice to the female householders.

15. "Appamādañca medhāvī - dhanam setthamva**** rakkhati."

and earnestness / wise man / wealth / like excellent / guards

"The wise man guards earnestness like an excellent treasure."

***carī** can be translated literally as “one who goes” or as “one who lives by...”. **Dhammacarī** = one who lives by Dharma, or more briefly, “Dharmafarer”.

Niggahita (m**) when followed by a group consonant is changed into the nasal of that particular group, e.g.:

- sam + gaho = saṅgaho
- sam + ṭhāna = saṇṭhāna
- aham + pi = ahampi
- aham + ca = ahañca
- tam + dhanam = tandhanam

***Question has been modified from the original.

****settham + iva = setthamva

Exercise 10-B Translate into Pāli.

1. Those who act righteously will not do evil and be born in evil states.

dhammacārī / akatvā / pāpam / na jāyissanti / duggatīsu

Dhammacārī pāpam akatvā duggatīsu na jāyissanti.

2. The well-doers will obtain their deliverance.

puññakārī / labhissanti / tesam / muttim

Puññakārī (tesam) muttim labhissanti.

3. My husband mounted the elephant and fell on the ground.

mayham / sāmī / āruhitvā / hatthim / pati / bhūmiyam

Mayham sāmī hatthim āruhitvā bhūmiyam pati.

4. She went to school with her sister.

sā / agami / pāthasālam / tassā / bhaginiyā saddhim

Sā (tassā) bhaginiyā saddhim pāthasālam agami. Alt: Sā sabhaginī pāthasālam agami.

5. The queen's mother is certainly a wise lady.

mahesiyā / jananī / hoti / have / medhāvinī

Mahesiyā jananī have medhāvinī hoti.

6. Boys and girls are studying with diligence to get presents from their mothers and fathers.

dārakā ca / dārikāyo ca / uggaṇhanti / appamādena / labhitum / paṇṇākāre / tesam/ jananīhi ca / janakehi ca

Dārakā ca dārikāyo ca (tesam) jananīhi ca janakehi ca paṇṇākāre labhitum appamādena uggaṇhanti.

7. Men and women go with flowers in their hands to the temple everyday.

narā ca / nāriyo ca / gacchanti / pupphehi / tesam / hatthesu / ārāmaṇ / sabbadā

Narā ca nāriyo ca tesam hatthesu pupphehi sabbadā ārāmaṇ gacchanti.

Alt: Narā ca nāriyo ca pupphahatthā* sabbadā ārāmaṇ gacchanti.

8. My sister is protecting her mother as an excellent treasure.

mayham / bhaginī / rakkhati / tassā / jananim / iva / setṭham / dhanaṇ

Mayham bhaginī setṭham dhanaṇva (tassā) jananim rakkhati.

9. Mother, I shall go to see my uncle and aunt tomorrow.

janani / ahaṇ / gamissāmi / passitum / mayham / mātulām ca / mātulāniṁ ca / suve

Janani, ahaṇ suve (mayham) mātulām ca mātulāniṁ ca passitum gamissāmi.

10. Amongst celibates** there are wise men.

brahmacārīsu / honti / medhāvino

Medhāvino brahmacārīsu honti.

11. Having seen the elephant, the she-goats ran away through fear.

disvā / hatthim / ajāyo / dhāviṁsu / bhayena

Hatthim disvā ajāyo bhayena dhāviṁsu/palāyiṁsu.

12. The king, accompanied by*** the queen, arrived in the city yesterday.

rājā / rājiniyā saddhiṁ / pāpuṇi / nagaram / hīyo

Rājā rājiniyā saddhiṁ hīyo nagaram pāpuṇi. Alt: Narapati mahesiyā saddhiṁ hīyo nagaram pāpuṇi.

***pupphahatthā** → flower-handed.

**Use the locative.

***Use **saddhiṁ**.

Exercise 11-A Translate into English.

1. Sabbaññū bhikkhūnaṁ dhammam̄ desetu!
all-knowing one / to bhikkhus / doctrine / preach!
May the all-knowing one preach the doctrine to the bhikkhus!

2. Dhenu tiṇam̄ khādatu!
cow / grass / eat!
Let the cow eat the grass!

3. Āvuso, aṭaviyā dāruṇā ḥaritvā aggim̄ karohi.
friend / from forest / fire-wood / having brought / fire / build!
Friend, bring fire-wood from the forest and build a fire.

4. Gahapatayo, bhikkhūsu mā kujjhatha.
householders / (with) monks / do not get angry!
Householders, do not get angry with the monks.

5. Bhikkhave, ahaṁ dhammam̄ desessāmi, sādhukam̄ suṇatha.
monks / I / doctrine / will preach / well / listen!
Monks, I will preach the doctrine, listen well.

6. “Dhunātha maccuno senaṁ - naṭāgāraṇva kuñjaro.”
destroy! / death's / army / house built of reeds-like / elephant
“Destroy the army of death - like the elephant a house built of reeds.”

7. Yāvāham̄ gacchāmi tāva idha tiṭṭhatha.
till-I / go / until / here / stand!
You stand here till I go.

8. Bhikkhū pañham̄ sādhukam̄ bujjhantu!
monks / question / well / understand!
May the monks understand the question well!

9. Sissā, sadā kataññū hotha.
students / always / grateful / be!
Students, always be grateful.

10. Kataññuno, tumhe ḥayum̄ labhitvā ciram̄ jīvatha!
grateful people / you / age / having attained / long / live!
Grateful people, may you attain (good old) age and live long!

11. “Dhammam̄ pibatha, bhikkhavo.”
Dhamma / drink! / monks
“Drink/Consume/Imbibe the Dhamma, monks.”

12. Mayham̄ cakkhūhi pāpam̄ na passāmi, Bhante.
my / with eyes / evil / do not see! / Venerable Sir
Let me not see evil with my eyes, Venerable Sir.

13. Dhenuyā khīram gahetvā madhunā pibāma.*
cow's / milk / having gotten / with honey / drink!
Let us get the cow's milk and drink (it) with honey.

14. Āvuso, bhikkhūnam purato mā tiṭṭhatha.
friends / of the monks / in front / do not stand!
Friends, do not stand before the monks.

15. Bhante, bhikkhumhā mayam pañham pucchāma.
Venerable Sir / from monk / we / question / ask!
Venerable Sir, let's (let us) ask the monk the question.

16. Narā ca nāriyo ca bhikkhūhi dhammam sādhukam sutvā puññam katvā sugatīsu uppajjantu!
men and / women and / from monks / Dhamma / well / having heard / good / having done / in happy states /
are born!
May men and women listen well to the Dhamma from the monks, do good, and beborn in happy states.

*The word **saddhim** from the original question has been removed. A better form of writing is “**Dhenuyā khīram gahetvā madhunā missakam pibāma.**”, in which “**madhunā missakam**” = “mixed with honey”.

Exercise 11-B Translate into Pāli.

1. Let him salute the bhikkhus!

so / vandatu / bhikkhavo

So bhikkhavo vandatu!

2. May you live long, O All-Knowing One!

tvam / jīva / ciram / sabbaññū

Sabbaññū, ciram jīva!

3. Do not give grass to the cows in the afternoon.

mā dehi / tiṇam / dhenūnam / aparaṇhe

Aparanhe dhenūnam tiṇam mā dehi.

4. Friend, do not go till I come.

āvuso / mā gaccha / yāva-tāva / aham / āgacchāmi

Āvuso, yāvāhaṁ āgacchāmi tāva mā gaccha.

5. Reverend Sirs, may you see no evil with your eyes!

Bhante / tumhe / passatha / na pāpaṇam / tumhākam / cakkhūhi

Bhante, tumhākam cakkhūhi na pāpaṇam passatha!

6. Let us sit on the ground and listen to the advice of the Bhikkhus.

mayaṇam / nisīditvā / bhūmiyā / suṇāma / ovādaṇam / bhikkhūnam

Mayaṇam bhūmiyā nisīditvā Bhikkhūnam ovādaṇam suṇāma.

7. May you be grateful persons!

tumhe / hotha / kataññuvo

Kataññuvo hotha!

8. Let them stay here till we bring firewood from the forest.

te / tiṭṭhantu / idha / yāva-tāva / mayaṇam / āharāma / dārum / aṭaviyā

Yāva mayaṇam aṭaviyā dārum āharāma tāva te idha tiṭṭhantu.

9. O young wives, do not get angry with your husbands.

vadhuyo / mā kujjhatha / (tumhākam) / patīhi

Vadhuyo, patīhi mā kujjhatha.

10. May I destroy the army of death!

ahaṇam / dhunāmi / senaṇam / maccuno

Ahaṇam maccuno senaṇam dhunāmi!

11. May I drink rice-gruel with honey!

ahaṇam / pibāmi / yāgum / madhunā

Ahaṇam madhunā yāgum pibāmi!

12. May we know your age, O bhikkhu!

mayaṇam / jānāma / tava / āyum / bhikkhu

Bhikkhu, mayaṇam tava āyum jānāma!

13. Do not stand in front of the elephant.

mā tiṭṭhāhi / purato / kuñjarassa

Mā kuñjarassa purato tiṭṭhāhi.

14. O householders, treat your mothers and fathers well.

gahapatayo / saṅgaṇhātha / tumhākam / jananiyo ca / janake ca / sādhukam

Gahapatayo, sādhukam tumhākam jananiyo ca janake ca saṅgaṇhātha.

15. Friends, do not offer rice-gruel to the Bhikkhus till we come.

mittā / mā pūjetha / yāgum / Bhikkhūnam / yāva-tāva / mayam / āgacchāma

Mittā, yāva mayam āgacchāma tāva mā Bhikkhūnam yāgum pūjetha.

16. Do not drink honey, child.

mā pibāhi / madhum / dāraka

Mā madhum pibāhi, dāraka.

Exercise 12-A Translate into English.

1. “Gāmam no gaccheyyāma.”

[to] village / we / should go

“We should go to the village.”

2. “Buddhopi Buddhassa bhaṇeyya vaṇṇam.”

Buddha-too / Buddha's / should speak / praise

“The Buddha should speak the praise of the Buddha too.”

3. “Na bhaje pāpake mitte.”

should not associate / evil friends

“(One) should not associate (with) evil friends.”

4. “Saccam bhaṇe, na kujjheyya.”

truth / should speak / should not get angry

“(He) should speak the truth, (and) should not get angry.”

5. “Dhammam vo desessāmi.”

Dhamma / to you / (I) shall preach

“(I) shall preach the Dhamma to you.”

6. Sace aham saccāni bujjheyyāmi te āroceyyāmi.

if / I / truths / should understand / to you / should announce

If I should understand the truths, I would announce (them) to you.

7. Yadi tvam vāyameyyāsi khippam paṇḍito bhaveyyāsi.

if / you / should try / quickly / wise man / should become

If you should try, you should become a wise man quickly. Alt: If you try, you would quickly become wise.

8. Yāva tumhe mam passeyyātha tāva idha tiṭṭheyyātha.

until / you / me / should see / till / here / should stand

(You) should stand here until you see me.

9. Sace bhikkhū dhammam deseyyum mayam sādhukam suṇeyyāma.

if / monks / dhamma / should preach / we / well / should listen

If the monks preach the Dhamma, we would listen well.

10. Sādhu bhante, evam no kareyyāma.

good / sir / thus / we / should do

Good sir, we should do thus. Alt: Very good, venerable sir, we will do so.

11. Yadi tvam mayā saddhim gantum iccheyyāsi tava jananiṁ ārocetvā āgaccheyyāsi.

if / you / with me / to go / wish / your / mother / having inform / should come

If you wish to go with me, (you) should inform your mother and come.

12. Amhesu ca tumhesu ca gahapatayo na khujjheyyum.

(with) us and / (with) you and / householders / should not get angry

The householders should not get angry with you and us.

13. Sace dhammam sutvā mayi saddhā tava uppajjeyya aham tvam adhipatim kareyyāmi.
if / doctrine / having heard / in me / faith / to you / should arise / I / you / master / should make
If (my) faith in you should arise after hearing the doctrine, I should make you (my) master.
Alt: If faith in you should arise in me after hearing the Dhamma, I would make you (my) master.

14. Yāva tumhe muttiṁ labheyyātha tāva appamādena vāyameyyātha.
until / you / deliverance / should obtain / till / with earnestness / should strive
You should strive with earnestness until you obtain deliverance.

15. “Akkodhena jine kodham asādhum sādhunā jine - Jine kadariyam dānena saccena alikavādinam.”
with non-anger / should conquer / anger / evil / with good / should conquer - should conquer / miser / with
giving / with truth / to liars
“One should conquer anger with non-anger conquer evil with good - Conquer a miser with giving to liars with
truth.”
Alt: “One should conquer anger with non-anger, evil with good - The miser with generosity, and the liar with
truth.”

16. “Khippam vāyama; pañđito bhava.”
quickly / strive! / wise / be!
“Strive quickly; be wise.” (lit: “be a wise” → noun with the sense of an adjective)

Exercise 12-B Translate into Pāli.

1. You should not go with him.

tvam / na gaccheyyāsi / tena saddhim

Tvam tena saddhim na gaccheyyāsi.

2. Children, you should always speak the truth.

dārakā / tumhe / niccam / bhaṇeyyātha / saccam

Dārakā, tumhe niccam saccam bhaṇeyyātha.

3. Rev. Sir, I should like to ask a question from you.

bhante / aham / iccheyyāmi / pucchitum / pañham / tvayā

Bhante, aham tvayā pañham pucchitum iccheyyāmi. Alt: Bhante, aham tam pañham pucchitum iccheyyāmi.

4. Well, you should not be angry with me thus.

sādhu / tvam / na kujjheyāsi / mayi / evam

Sādhu, evam mayi (tvam) na kujjheyāsi.

5. I shall not go to see your friend until I receive a letter from you.

aham / na gaccheyyāmi / passitum / te / mittam / yāva-tāva / aham / labheyyāmi / lekhanam / tayā

Yāva tayā lekhanam labheyyāmi tāva aham te mittam passitum na gaccheyyāmi.

Alt: Yāva tava lekhanam [your letter] labheyyāmi tāva aham te mittam passitum na gaccheyyāmi.

6. You should endeavour to overcome your anger by patience.

tvam / vāyameyyāsi / abhibhavitum / te / kodham / khantiyā

Tvam khantiyā (te) kodham abhibhavitum vāyameyyāsi.

7. If you would listen to my advice, I would certainly go with you.

sace / tvam / suṇeyyāsi / me / ovādam / aham / have / gaccheyyāmi / te saddhim

Sace tvam me ovādam suṇeyyāsi, aham te saddhim have gaccheyyāmi.

8. You should tell me if he were to send a book to you.

tvam / āroceyyāsi / me / sace / so / peseyya / potthakam / te

Sace so te potthakam peseyya tvam me āroceyyāsi.

9. We should like to hear the doctrine from you, Rev. Sir.

mayaṁ / iccheyyāma / sotum / dhammam / tayā / Bhante

Bhante, mayam tayā dhammam sotum iccheyyāma.

10. By giving we should conquer the misers.

dānena / mayam / jineyyāma / kadariye

Mayam dānena kadariye jineyyāma.

11. We should not be born in the evil states if we should understand the truths.*

mayaṁ / na uppajjeyyāma / duggatīsu / sace / mayam / bujjheyyāma / saccāni

Sace mayam saccāni bujjheyyāma (mayam) duggatīsu na uppajjeyyāma.

12. Would you go immediately and bring the letter to me?

tvam / gantvā / khippam / āhareyyāsi / lekhanaṁ / me

Tvam̄ khippam̄ gantvā me lekhanaṁ āhareyyāsi?

13. If a good person were to associate with a wicked person, he may also become a wicked person.

sace / sādhu / bhajeyya / asādhunā saddhiṁ / so / api / bhaveyya / asādhu

Sace sādhu asādhunā saddhiṁ bhajeyya, so asādhu api bhaveyya.

14. Should wicked persons associate with the wise, they would soon become good men.

(sace) / asādhavo / bhajeyyum / sādhūhi saddhiṁ / te / khippam / bhaveyyum / sādhavo

Sace asādhavo sādhūhi saddhiṁ bhajeyyum, te khippam̄ sādhavo bhaveyyum.

15. If you should hear me well, faith should arise in you.

sace / tumhe / suṇeyyatha / mām / sādhukam / saddhā / jāyeyya / tumhesu

Sace tumhe sādhukam̄ mām̄ suṇeyyatha, saddhā tumhesu jāyeyya.

*Changes have been made to original sentence.

Exercise 13-A Translate into English.

1. Ko nāma tvam?

who / by name / you

Who (are) you?

Alt: What is your name?

2. Ko nāma eso?

who / by name / he

Who (is) he?

Alt: What is his name?

3. Ko nāma te ācariyo?

who / by name / your / teacher

Who (is) your teacher?

Alt: What is the name of your teacher?

4. Idāni eso kim karissati?

now / he / what / will do

What will he do now?

5. Kim tvam etam pucchasi?

what / you / him / ask

What do you ask him?

5. Kim tvam etam pucchasi?

why* / you / this / ask

Why do you ask this?

6. Esā nārī te kim hoti?

that / woman / to you / what / is

What is that woman to you?

7. Sve, kimete karissanti?

tomorrow / what-they / will do

What will they do tomorrow?

8. Kassa bhikkhusa tam potthakam pesessāma?

to who / to monk / that / book / (we) will send

To which monk will we send that book?

9. Tesam dhanena me kim payojanam?

their / with wealth / to me / what use

What is the use of their wealth to me?**

10. “Ko jānāti kimeso karissatī’ti?”

who / knows / what-he / will do

“Who knows what he will do?”

11. Kissā phalam nāma etam?
of which / fruit / by name / that
Of which fruit is that?

12. Kāyam disāyam tassā jananī idāni vasati?
in which / quarter / her / mother / now / lives
In which quarter does her mother live now?

13. Kassa dhammam sotum ete icchanti?
whose / doctrine / to hear / they / wish
Whose doctrine do they wish to hear?

14. “Yo Dhammam passati so Buddham passati, yo Buddham passati so Dhammam passati.”
who / Dhamma / sees / he / Buddha / sees - who / Buddha / sees / he / Dhamma / sees
“He who sees the Dhamma sees the Buddha, he who sees the Buddha sees the Dhamma.”

15. Yam tvam icchasi tam etassa ārocehi.
what / you / wish / it / to him / tell
What you wish, tell it to him.
Alt: Tell him what you wish.

16. Yam te karonti tam*** eva gahetvā param lokam gacchanti.
what / they / do / it (that) / just / having taken / [to] the other world / go
Whatever they do, that alone they take and go to the other world.

17. Yassam disāyam so vasati tassam disāyam etepi vasitum icchanti.
in which quarter / he / lives / in that quarter / they-too / to live / wish
In whichever quarter he lives, they wish to live in that quarter too.

18. Eso naro ekam vadati, esā nārī aññam vadati.
that / man / one / speaks / that / woman / another / speaks
That man says one [thing], that woman says another.

19. Paresam bhaṇḍāni mayam na gaṇhāma.
others' / goods / we / do not take
We do not take other [people]'s goods.

20. Etāni phalāni mā tassa sakuṇassa detha.
these fruits / do not / to that / to bird / give!
Do not give these fruits to that bird.
Alt: Do not give these fruits to his bird.

21. Idāni sabbepi te Bhikkhū uttarāya disāya aññatarasmim ārāme vasanti.
now / all-too / those / monks / of northern direction / in a certain temple / live
All of those monks live in a certain temple in the northern direction now.

22. Etasmim nagare sabbe narā aparam nagaram agamim̄su.
in that city / all / men / [to] other city / went
All the men in that city went to the other city.

23. Kiñcipi kātum so na jānāti.
anything / to do / he / does not know
He does not know to do anything.

24. Katamāṁ disāṁ tumhe gantum iccheyyātha puratthimāṁ vā dakkhiṇāṁ vā pacchimāṁ vā uttarāṁ vā?
which of many / direction / you / to go / wish / east or / south or / west or / north or
Which direction do you wish to go east, south, west or north?

25. Katarāya disāya tvāṁ suriyāṁ passasi pubbāyaṁ vā aparāyaṁ vā?
to which of two / to direction / you / sun / see / in eastern or / in western or
To which of the two directions do you see the sun eastern or western?

***Kim** can mean “why” when used adverbially. In these situations, **kim** is indeclinable, i.e. no change across cases, genders and numbers.

**See also Ex. 13B-12.

***When a niggahita (**m̄**) is followed by a vowel, it is sometimes changed into **m**. See note in Exercise 10-A.

Exercise 13-B Translate into Pāli.

1. Who is she?

kā / (hoti) / esā

Kā esā?

2. What is his name?

kim / (hoti) / tassa / nāmaṁ

Kim tassa nāmaṁ? Alt: Ko nāma eso?

3. In which direction did he go?

katamāya / disāya / so / agami

Katamāya disāya so agami? Alt: Kāya disāya so agami?

4. Is he a relative of yours?

nanu / eso / ñāti / tava

Nanu eso tava ñāti?

5. What is the name of that fruit?

kim / (hoti) / nāmaṁ / etassa / phalassa

Kim etassa phalassa nāmaṁ? Alt: Kim nāma etassa phalassa?

6. From whom did you buy those books?

kasmā / tvam / akiṇo / etāni / potthakāni

Kasmā tvam etāni potthakāni akiṇo?

7. With whom shall we go today?

kāya / mayaṁ / gaccheyyāma / ajja

Kāya mayaṁ ajja gaccheyyāma?

8. In whose garden are those boys and girls playing?

kassa / ārāme / ete / dārakā ca / dārikāyo ca / kīlanti

Kassa ārāme ete dārakā ca dārikāyo ca kīlanti?

9. In which direction do you see the sun in the morning?

katamāyam / disāyam / tvam / passasi / suriyam / pāto

Katamāyam disāyam tvam pāto suriyam passasi? Alt: Kāyam disāyam tvam pāto suriyam passasi?

10. Of what use is that to him or to her?

kim / payojanam / etena* / tassa vā / tissā vā

Etena tassa vā tissā vā kim payojanam?

11. To whom did he give those presents?

kissa / so / adāsi / te / paññākāre

Kissa so te paññākāre adāsi?

12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world.
kim / payojanam / tava / dhanena*/ sethi / tvam / na gacchasi / gahetvā / sabbam / (te saddhim) / param / lokam

Seṭhi, tava dhanena kim payojanam? Tvam (tam) sabbam gahetvā param lokam na gacchasi.

Therefore**, eat well. Have no attachment to your wealth. Grief results thereby***. Do merit with that wealth of yours.

tasmā / bhuñjāhi / suṭhu / mā karohi / ratim / tava / dhanassa / soko / jāyati / tena / karohi / puññam / (etenā) / dhanena / tava

Tasmā, suṭhu bhuñjāhi. Tava dhanassa ratim mā karohi. Tena soko jāyati. Tava dhanena puññam karohi.

Erect hospitals for the sick, schools for children, temples for monks and nuns.

karohi / gilānasālāyo ca / gilānānam / pāṭhasālāyo ca / dārakānam / ārāme ca / bhikkhūnam ca / bhikkhunīnam ca

Gilānasālāyo ca gilānānam pāṭhasālāyo ca dārakānam ārāme ca bhikkhūnam ca bhikkhunīnam ca karohi.

It is those good actions you take with you when you go to the other world.

tāni tāni**** / puññāni / (tvam) / gahetvā / (te saddhim) / yadā-tadā / tvam / gacchasi / param / lokam

Yadā tvam param lokam gacchasi tadā tāni tāni puññāni gahetvā gacchasi.

13. Those who do good deeds are sure to be born in good states.

puññakārino / have / jāyissanti / sugatīsu

Puññakārino have sugatīsu jāyissanti.

14. Let him say what he likes.

tam / vadatu / yam / so / icchasi

Yam icchasi so tam vadatu.

15. We did not write all those letters.

mayaṁ / na likhimhā / sabbāni / tāni / lekhanāni

Mayaṁ sabbāni tāni lekhanāni na likhimhā.

16. You should not tell others all that you see with your eyes.

(tvam) / mā vadeyyāsi / aññesam / sabbam / yam / (tvam) / passasi / tava / cakkhūhi

Yam tava cakkhūhi passasi sabbam aññesam mā vadeyyāsi.

17. We like to live in cities in which wise men live.

mayaṁ / icchāma / vasitum / nagaresu / yesu / paṇḍitā / vasanti

Yesu nagaresu paṇḍitā vasanti (tesu) mayaṁ vasitum icchāma.

*Instrumental case.

Use **tasmā.

***Use **tena**.

******tāni tāni** = all; whatever.

Exercise 14-A Translate into English.

1. “Evaṁ me sutam”

thus / by me / heard

Thus I have heard.

2. Mayi gate* so āgato.

I / gone / he / come

He came when I was gone.

3. Kim tena kataṁ?

what / by him / done

What is done by him?

4. So tassa vaṇṇam bhaṇamāno mam upasamkami.

he / his / praise / speaking / me / approached

Speaking his praise, he approached me.

5. Aham magge gacchanto tasmiṁ rukkhe nisinnam sakunam passim.

I / on way / going / on that / on tree / seated / bird / saw

Going on the way, I saw the bird perched on that tree.

6. Bhikkhūhi lokassa dhammo desetabbo.

by monks / to world / Dhamma / should be preached

The Dhamma should be preached to the world by the monks.

7. Puññam kattabbam, pāpam na kātabbam.

good / should be done / evil / should not be done

Good should be done, evil should not be done.

8. Ajja etena maggena mayā gantabbam.

today / by this / by road / by me / should go

I should go by this path today.

9. Sabbā itthiyo dhammam sunantiyo etāya sālāya nisīdītsu.

all / women / doctrine / hearing / in this / in hall / were seated

All the women listening to the doctrine were seated in this hall.

10. Paṇḍitā yam yam desam bhajanti tattha tattheva pūjītā honti.

wise men / whichever / place / visit / here and there-just / venerated / are

Whichever place the wise men visit, they are venerated at that very place.

11. Buddhena bujjhitāni saccāni mayāpi bujjhitabbāni.

by Buddha / understood / truths / by me-too / should be understood

The truths understood by the Buddha should be understood by me too.

12. Param lokam (tayi) gacchante* tayā katam puññam vā pāpam vā tayā saddhim gacchati.

[to] the other / [to] world / (you) / going / by you / done / merit or / evil or / with you / goes

As you go to the other world, good or evil done by you goes with you.

13. Ṭhito vā nisinno vā gacchanto vā sayanto (or sayāno) vā aham sabbesu sattesu mettam karomi.

stood or / seated or / going or / lying (down) or / I / in all / in beings / lovingkindness / do

Either standing, sitting, moving or lying down, I extend loving-kindness to all beings.

14. Vejjasālāya vasantānam gilānānam pure osadham dātabbam, pacchā aparesam dātabbam.

in doctor-hall / dwelling / to sick people / earlier / medicine / should be given / to others / afterwards

Medicine should be given to the patients staying in the hospital first, (it) should be given to the others later.

15. Kim nu kattabban'ti ajānantā te mama purato aṭṭhamṣu.

"what / to be done" / not knowing / they / of me / in the presence / stood

Not knowing "what to be done", they stood in front of me.

16. "Pemato jāyati soko - pemato jāyati bhayam; Pemato vippamuttassa - natthi soko kuto bhayam."

from attachment / arises / grief / from attachment / arises / fear / from attachment / released / is not / grief / whence / fear

From attachment, grief arises, so does fear; Released from attachment, without grief, where comes fear.

17. "Taṇhāya jāyati soko - taṇhāya jāyati bhayam; Taṇhāya vippamuttassa - natthi soko kuto bhayam."

from craving / arises / grief / from craving / arises / fear / from craving / released / is not / grief / whence / fear

From craving, grief arises, so does fear; released from craving, without grief, where comes fear.

18. Ekasmīm samaye aññataro devo rattiyaṁ Buddham upasaṅkamitvā saddhāya vanditvā bhūmiyam aṭṭhāsi.

on one / on occassion / a certain / deva / in night / Buddha / having approached / with faith / having saluted / on ground / stood

On one occassion, a certain deva approached the Buddha in the night, saluted (him) with faith and stood on the ground.

Ṭhito so devo Buddham ekam pañham pucchi. Pucchantassa devassa Buddho evam dhammam desesi.

stood / that / deva / Buddha / one / question / asked / Asking / deva / Buddha / thus / Dhamma / preached

That deva, standing, asked the Buddha one question. The Buddha thus preached the Dhamma to the deva who is asking.

19. Te gaṅgāyam nahāyante mayam passimhā.

them / in river / bathing / we / saw

We saw them bathing in the river.

20. "Sabbesu bhūtesu nidhāya daṇḍam Avihethayam aññatarampi tesam

towards all / towards beings / having left aside / stick not hurting / certain (one) - and / of them

Leaving aside the cudgel towards all beings, and not hurting any of them,

Na puttam iccheyya kuto sahāyam. Eko care khaggavisāṇakappo."

not / son / (he) should wish / whence / friend /. / one / should wander / like a rhinoceros

he would not wish (for) a son. Whence a friend? One should wander (alone) like a rhinoceros.

*These are Locative absolutes. Duroiselle 603(i): The Locative absolute may often be translated by "when, while, since" and sometimes by "although". Warder Chapter 16: Noun (or Pronoun) + Participle [can be active or passive]. Both in locative case. See also Exercise 14B-10.

Exercise 14-B Translate into Pāli.

1. This was done by you.

idam* / kataṁ / te

Idam te kataṁ.

2. The branch was cut by him.

sākhā / chinnā / tena

Sākhā tena chinnā.

3. I saw a man going in the street.

ahaṁ / passim / naram / gacchantam / visikhāya

Aham visikhāya gacchantam naram passim.

4. She stood saluting the sage.

sā / aṭṭhāsi / vandantī / munim

Sā munim vandantī aṭṭhāsi.

5. I came home when he had gone to school.

aham / āgato / gharanam / tasmiṁ / gate** / pāṭhasālam

Tasmiṁ pāṭhasālam gate aham gharanam āgato.

6. The monkeys ate the fallen fruits.

kapayo / khādimṣu / patitāni / phalāni

Kapayo patitāni phalāni khādimṣu.

7. They saw her sitting in the hall.

te / passimṣu / tam / nisidantim / salāya

Te salāya nisidantim tam passimṣu.

8. You should not bathe in the river (Ganges).

tayā / na nahātabbam / gaṅgāyam

Tayā gaṅgāyam na nahātabbam.

9. Let him do what should be done.

so / karontu / yan-tam / kattabbam

Yan kattabbam tam so karontu.

10. Thus should it be understood by you.

evam / te / tam / daṭṭhabbam***

Evam te tam daṭṭhabbam.

11. The books written by me should not be given to them.

potthakāni / likhitāni / mayā / na dātabbāni / tesam

Mayā likhitāni potthakāni na tesam dātabbāni.

12. My friends saw the jewel that was thrown into the fire.

mayham / mittāni / passimṣu / maṇim / khittam / aggimhi

Mayham mittāni aggimhi khittam maṇim passimṣu.

13. I sat on the ground listening to the doctrine preached by the monks.
aham / nisidim / bhumiyan / sujanto / dhammam / desitam / bhikkhuh
Bhikkhuh desitam dhammam sujanto aham bhumiyan nisidim.

14. The virtuous should do much merit.
guṇavantehi / kattabbam / bahum / puññam
Guṇavantehi bahum puññam kattabbam.

15. The people saw the sick persons drinking medicine given by the physician.
narā / passimsu / gilane / pibante / osadham / dinnam / vajjena
Narā vajjena dinnam osadham pibante gilane passimsu.

*Refer to Lesson 15.

**Locative absolute: see also Exercise 14A-2/12.

*****Datthabba** (from **dassati**): should be seen as, should be regarded as.

Exercise 15-A Translate into English.

1. Kim idam?

what / this

What (is) this?

2. Kassa imāni?

whose / these

Whose (are) these?

3. Iminā te kim payojanam?

with this / to you / what / use

Of what use is this to you?

4. Idam mayham hotu.

this / mine / is!

May this be mine. (Imperative)

5. Ko nāma ayaṁ puriso?

who / by name / this man

Who (is) this man?

6. Ayam me mātulānī hoti.

this / my / aunt / is

This is my aunt.

7. Idam mayā kattabbam.

this / by me / should be done

This should be done by me.

8. Sabbam idam asukena kataṁ.

all / this / by such and such / was done

All this was done by such and such.

9. Ayam sāmī caṇḍo na hoti.

this / husband / fierce / is not

This husband is not fierce.

10. Ayam me antimā jāti.

this / my / last / birth

This (is) my last birth.

11. Ayam seto asso khippam na dhāvati.

this / white / horse / quickly / does not run

This white horse does not run quickly.

12. Guṇavantehi ime gilānā saṅgaṇhitabbā.

by virtuous ones / these / sick people / should be treated

These sick people should be treated by the virtuous ones.

13. "Yathā idam tathā etam - yathā etam tathā idam."
as / this / thus / that / as / that / thus / this
"As this is, so is that; as that is, so is this."
Alt: "Such as this is, so, too, is that; such as that is, so, too, is this."

14. "Idam voññatinañ hotu - sukhitā hontu ññatayo!"
this / your / for relatives / is! - happy / are! / relatives
May this be for your relatives - may (your) relatives be happy.

15. "Tvam etasmīm pabbate vasa, aham imasmīm pabbate vasissāmi."
you / in that / in mountain / live! / I / in this / in mountain / will live
"You live in that mountain, I will live in this mountain."

16. "Namo tassa Bhagavato arahato sammāsambuddhassa."
homage / to him / to the Blessed One / to the exalted / to the Fully Enlightened One
"Homage to Him, the Blessed One, the exalted and Fully Enlightened One."

17. Asmīm loke ca paramhi ca guṇavantā sukhena vasanti.
in this / in world / and / in the other / and / virtuous ones / happily / live
In this and the other world, virtuous people live happily.

18. Asukāya nāma visikhāya asukasmīm ghare ayam taruñō vejjo vasati.
by such and such / by name / in street / in such and such / in house / this / young / doctor / lives
This young doctor lives in such and such a house in the street by such and such name.

19. Imehi pupphehi Buddham pūjetha.
with these / with flowers / to Buddha / make an offering!
Make an offering to the Buddha with these flowers.

20. Mayam imasmīm ārāme mahantāni rukkhāni passāma.
we / in this / in park / big / trees / see
We see the big trees in this park.

21. Imassa gilānassa uñham udakam dātabbam.
to this / to sick person / hot / water / must be given
Hot water must be given to this sick person.

22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.
father / on high / on seat / sat / son / on low / on seat / sat
The father sat on the high seat, the son sat on the low seat.

23. Imesu puphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.
among these / among flowers / white and / red and / yellow and / flowers / having taken / go
Take the white, red and yellow flowers among these flowers, and go.

24. Imāni khuddakāni phalāni mayam na kiñāma.
these / small / fruits / we / do not buy
We do not buy these small fruits.

25. Iminā dīghena maggena ete gamissanti.

by this / by long / by road / these / will go

These will go by this long road.

Exercise 15-B Translate into Pāli.

1. Who is this boy?

ko / (nāma) / ayam / dārako

Ko nāma ayam dārako? Alt: Ko eso dārako?

2. This is my book.

idam / hoti / me / potthakam

Idam me potthakam hoti.

3. Who are these men?

ke / (nāma) / ime / narā

Ke nāma ime narā?

4. He is living in this house.

so / vasati / imasmim / ghare

So imasmim ghare vasati.

5. This was done by me.

idam / katam / me

Idam me katam.*

6. There is such a young doctor in this street.

atthi** / asuko / taruṇo / vejjo / asmim / visikhāyam

Atthi asuko taruṇo vejjo asmim visikhāyam.

7. Cold water should not be drunk by the sick.

sītam / udakam / na pātabbam / gilānehi

Sītam udakam gilānehi na pātabbam.

8. He is the last boy in the school.

so / hoti / antimo / dārako / pāṭhasalāyam

So pāṭhasalāyam antimo dārako hoti.

9. Did you see him sitting on this high seat?

tvam / passi / addasā / tam / nisīdantam / imasmim / uccasmim / āsanasmim / (nanu)

Nanu (tvam) imasmim uccasmim āsanasmim nisīdantam tam passi/addasā?

10. Take these long sticks and throw into the fire.

gahetvā / ime / dīghe / daṇḍe / khipāhi / aggimhi

Ime dīghe daṇḍe gahetvā aggimhi khipāhi.

11. May all these beings be happy!

sabbāni / imāni / bhūtāni / hontu / sukhitāni

Sabbāni imāni bhūtāni sukhitāni hontu.

12. I'd like to mount this white horse.

aham / icchāmi / āruhitum / idam / setam / assam

Aham idam setam assam āruhitum icchāmi.

13. Bring those small books and give to these boys.

āharitvā / tāni / khuddakāni / potthakāni / desi / tesānaṁ / dārakānaṁ
Tāni khuddakāni potthakāni āharitvā tesānaṁ dārakānaṁ desi.

14. You should wash your face with this hot water.

tvam̄ / dhoveyyāsi / te / mukhaṁ / iminā / uṇhena / udakena
(Tvam̄) iminā uṇhena udakena (te) mukhaṁ dhoveyyāsi.

15. These Exalted Ones understood the Middle Path of the Buddha.

ime / arahantā / bujjhiṁsu / majjhimā / paṭipadā / Buddhassa
Ime arahantā Buddhassa majjhimā paṭipadā bujjhiṁsu.

16. This Doctrine was preached by the Blessed One.

ayam̄ / Dhammo / desito / Bhagavatā
Ayam Dhammo Bhagavatā desito.

17. We shall go by this long way.

mayam̄ / gamissāma / iminā / dīghena / maggena
Mayam̄ iminā dīghena maggena gamissāma.

18. There are tall, big trees in this forest.

atti / uccā / mahantā / rukkhā / imasmim̄ / aṭaviyam̄
Atthi imasmim̄ aṭaviyam̄ uccā mahantā rukkhā.

19. I shall take these white flowers; you may take those red flowers.

aham̄ / gaṇhissāmi / imāni / setāni / pupphāni / tvam̄ / gaṇhāhi / tāni / rattāni / pupphāni
Aham̄ imāni setāni pupphāni gaṇhissāmi; tvam̄ tāni rattāni pupphāni gaṇhāhi.

20. These are small ships.

imāni / honti / khuddakāyo / nāvāyo
Imāni khuddakāyo nāvāyo honti.

21. Young men and women should associate with the virtuous.

taruṇehi / narehi ca / (taruṇīhi) / narīhi ca / bhajittabbā / guṇavantā
Taruṇehi narehi ca taruṇīhi narīhi ca guṇavantā bhajittabbā.

22. This city is protected by a powerful king.

idam̄ / nagaram̄ / rakkhitam̄ / balaventā / narapatinā
Idam̄ nagaram̄ balaventā narapatinā rakkhitam̄.

23. The courageous do not run away through fear.

dhitimantā / na dhāvanti / bhayena
Dhitimantā bhayena na dhāvanti.

24. Little children are playing with these dogs.

taruṇā / dārakā / kīlanti / imehi / sunakhehi
Taruṇā dārakā imehi sunakhehi kīlanti.

25. May the Blessed One preach the Doctrine to these monks and nuns!
Bhagavā / desetu / Dhammaṃ / amūsānaṃ / bhikkhūnaṃ ca / bhikkhunīnaṃ ca
Bhagavā amūsānaṃ bhikkhūnaṃ ca bhikkhunīnaṃ ca Dhammaṃ desetu.

*See also Ex.14B-1.

****atthi** is more for “existential” uses, i.e., something exists, as in the sentence above, whereas **hoti** is “copulative”, i.e. equating something with something else, e.g. **taruṇo vejjo brāhmaṇo hoti** - the young doctor is a Brahmin.

Exercise 16-A Translate into English.

1. Cattārimāni, bhikkhave, saccāni.

four - these / monks / truths

Monks, these (are) the four truths.

2. “Ekaṁ nāma kiṁ?”

one / by name / which

“Which is the one?”

3. Tīsu lokesu sattā uppajjanti.

in three / in worlds / living beings / are born

Living beings are born in the three worlds.

4. Ekasmim hatthe pañca aṅguliyo honti.

on one / on hand / five / fingers / (there) are

There are five fingers on one hand.

5. Ito sattame divase ahaṁ gamissāmi.

from now / on seventh / on day / I / shall go

I shall go on the seventh day from now. Alt: I shall go in seven days' time.

6. Mayam tīṇi vassāni imasmim gāme vasimhā.

we / three / years / in this / in village / lived

We lived in this village (for) three years.

7. Ayam pana imasmim potthake solasamo paricchedo hoti.

this / but / in this / in book / sixteenth / chapter / is

This is but the sixteenth chapter in this book.

8. “Buddham saraṇam* gacchāmi.

[to] Buddha / [for/as] refuge / (I) go

I go to the Buddha for/as refuge.

Dutiyampi** Buddham saraṇam gacchāmi.

for second time-and / [to] Buddha / [for/as] refuge / (I) go

And for the second time, I go to the Buddha for/as refuge.

Tatiyampi Buddham saraṇam gacchāmi.

for third time-and / [to] Buddha / [for/as] refuge / (I) go

And for the third time, I go to the Buddha for/as refuge.

9. So tassa tiṇṇam puttānam cattāri cattāri katvā dvādasa phalāni adāsi.

he / his / to three / to sons / four / four / having done / twelve / fruits / gave

He gave the twelve fruits to his three sons, four for each.

10. Etasmim ghare catasso itthiyo vasanti.

in that / in house / four / women / live

The four women live in that house.

11. Yo paṭhamam āgaccheyya so paññākāram labheyya.

who / first / should come / he / prize / should receive

Lit: He who should come first would receive the prize. Who first should come, he the prize should receive.

Alt: The one who comes first should receive the prize.

12. Imasmīm ghare ayam tatiyā bhūmi.

in this / in house / this / third / level

This (is) the third level in this house.

13. Antimena paricchedena gahapatīhi pañca sīlāni rakkhitabbāni.

in last / in resort / by householders / five / precepts / should be observed

At least the five precepts should be observed by the householders.

14. Guṇavanto sadā pañca sīlāni ca aṭṭhamiyam catuddasiyam pañcadasiyam ca aṭṭha sīlāni rakkhanti.

virtuous ones / always / five / precepts / and / on eighth / on fourteenth / on fifteenth / and / eight / precepts / observe

The virtuous ones always observe the five precepts; and the eight precepts on the eighth, fourteenth and fifteenth.

15. Bhikkhū paneva dvisata sattavīsatī sikkhāpadāni rakkhanti.

monks / further-even / two hundred / twenty seven / rules / observe

The monks even observe a further two hundred and twenty seven rules.

16. Tassa setṭhino catupaññāsakoti dhanam atthi.

of that / of millionaire / 54 crore / wealth / there is

That millionaire has 54 crore (of) wealth. Lit: There is 54 crore wealth of that millionaire.

17. Ekasmīm māse tiṁsa divasā honti. Ekasmīm vasse pana tisata pañcasatīhi divasā honti.

in one / in month / thirty / days / are / in one / in year / however / three hundred / sixty five / days / are

In one month, there are thirty days. In one year, however, there are three hundred and sixty five days.

18. Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

in this / in school / five hundred / students / study

Five hundred students study in this school.

***saraṇam** is an idiomatic representation of **saraṇanti**, an indeclinable compound.

****dutiyam** (adv.) for the second time; **api** (ind.) and, too.

Exercise 16-B Translate into Pāli.

1. I gave him four books.

aham / adāsim / tassa / cattāri / potthakāni
Aham tassa cattāri potthakāni adāsim.

2. He lived three days in our house.

so / vasi / tīṇi / divasāni / amhākam / ghare
So tīṇi divasāni amhākam ghare vasi.

3. We have two eyes, but only one mouth.

Lit: We have two eyes, and also one mouth.
amhākam / dve / cakkhūni / ca / api / ekam / mukham
Amhākam dve cakkhūni, api ca ekam mukham.

4. There are thirty days in one month, and twelve months in one year.

honti / tiṃsa / divasā / ekasmim / māse / pana / dvādasā / māsā / ekasmim / vassee
Ekasmim māse tiṃsa divasā honti, ekasmim vassee pana dvādasā māsā.

5. They are now studying the twelfth chapter of the book.

te / idāni / uggaṇhanti / dvādasamam / paricchedam / potthakassa
(Te) idāni potthakassa dvādasamam paricchedam uggaṇhanti.

6. Which of these two presents would you take?

kim / imesam / dvinnam / paṇṇakārānam / tvam / gaṇheyyāsi
Imesam dvinnam paṇṇakārānam kim tvam gaṇheyyāsi?

7. The child bought three mangoes, ate one and took two home.

dārako / kiṇitvā / tayo / ambe / bhuñjitvā / ekam / hari / dve / gharam
Dārako tayo ambe kiṇitvā ekam bhuñjitvā dve gharam hari.

8. He will come on the 28th day of this month.

so / āgamissati / aṭṭha-vīsatime / divase / imassa / māsassa
So imassa māsassa aṭṭha-vīsatime divase āgamissati.

9. They took the Three Refuges and the Five Precepts today.

Lit: They took the Threefold Refuge together with the Five Precepts today.
te / yācīmsu (requested) / tisaraṇena saha / pañcasīlāni / ajja
Te ajja tisaraṇena saha pañcasīlāni yācīmsu.

10. There were two hundred patients in the hospital yesterday.

āsum / dve satāni / gilānā / gilānasālāyam / hīyo
Hīyo dve satāni gilānā gilānasālāyam āsum.

11. Seven days hence my father will come to see me.

sattame / divase / ito / me / janako / āgamissati / passitum / mamaṇ
Ito* sattame divase me janako mamaṇ passitum āgamissati.

12. Some householders observe the ten precepts on the fifteenth day.

eke / gahapatiyo / rakkhanti / dasa / sīlāni / paññarasame / divase

Eke gahapatiyo paññarasame divase dasa sīlāni rakkhanti.

13. If you do evil, you will be born in the four evil states.

sace / tvam / kareyyāsi / papam / tvam / uppajjeyyasi** / catusu / duggatīsu

Sace (tvam) papam kareyyāsi tvam catusu duggatīsu uppajjeyyasi.

14. If you do good, you will be born in the seven states of happiness.

sace / tvam / kareyyāsi / puññam / tvam / uppajjeyyasi** / satte / sugatīsu

Sace (tvam) puññam kareyyāsi tvam satte sugatīsu uppajjeyyasi.

15. He gave five hundred and received thousand.

so / datvā / pañca / satāni / labhi / sahassam

So pañca satāni datvā sahassam labhi.

16. She brought three presents for her three little sisters.

sā / āhari / tayo / paññākāre / tassā / tissannam / taruṇānam / bhaginīnam

Sā tassā tissannam taruṇānam bhaginīnam tayo paññākāre āhari.

17. My age is eighteen years.

mayham / āyu / hoti / aṭṭhadasa / vassā

Mayham āyu aṭṭhadasa vassā hoti.

18. In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a Fully Enlightened One in his thirty-fifth year.

(tassa) / ekūna-tiṁsatime / vasse / (so) / nikhamma / gharasmā / vāyamitvā / cha / vassāni / so / bujjhitvā / cattāri / saccāni / bhavi / Sammā-sambuddho / (tassa) / pañca-tiṁsatime / vasse

Ekūna-tiṁsatime vasse gharasmā nikhamma, cha vassāni vāyamitvā, cattāri saccāni bujjhitvā, so pañca-tiṁsatime vasse Sammā-sambuddho bhavi.***

After becoming a Buddha He preached the Doctrine for forty-five years.

hutvā / Buddho / so / desesi / Dhammam / pañca-cattālīsa / vassāni

Buddho hutvā so pañca-cattālīsa vassāni Dhammam desesi.

*It is more common to place 'ito' before the length of time. See also Ex.16A-5.

**In this sentence where the optative is used, it is quite common in Pāli for the optative case to be used in both the subordinate clause and the main clause. See pg. 87, last paragraph, of Warder's Introduction to Pāli.

***We could also use "sammāsambodhim abhisambujhi", which is the phrase used in the Dhammacakkappavattana Sutta. The verb **abhisambujhati** seems to be used often to describe "becoming enlightened. Please see the Mahāparinibbānasutta, Sariputtasīhanādo, where the root "**bhū**" is used to mean "will be buddhas", "thus will be their morality", etc., whereas "sammāsambodhim abhisambujhimsu" is used to mean "attained to supreme enlightenment".

Exercise 17-A Translate into English.

1. “Ayam me attano attho.”

this / my / own / matter

“This (is) my own matter.”

2. “Na me so attā.”

is not / mine / that / soul

“That is not my soul.”

3. “Bhagavato etam* attham āroceyyāma.”

to the Blessed One / this / matter / (we) shall inform

“We shall announce this matter to the Blessed One.” Alt: “We shall inform the Blessed One of this matter.”

4. “Dhammam cara rāja!”

Dhamma / practise! / O king

“O king, practise the Dhamma!” Alt: “O king, walk the Dhamma!”

5. “Attā hi attano nātho - Ko hi nātho paro siyā.”

self / indeed / own / refuge / what? / indeed / refuge / another / is

Lit: Self indeed (is) one's refuge, indeed what is another refuge.

Self indeed is one's refuge for what else could refuge be?

6. “Attānam rakkhanto param rakkhati.

self / protecting / others / (he) protects

“Protecting oneself, he protects others. Alt: He (who) protects oneself protects others,

Param rakkhanto attānam rakkhati.”

others / protecting / self / (he) protects

Protecting others, he protects oneself.” Alt: he (who) protects others protects oneself.

7. Atīte pana amhākam raṭṭhe guṇavā rājā ahosi.

once upon a time / but / our / in country / virtuous / king / there was

Once upon a time, there was but (a) virtuous king in our country.

8. Raññā likhitam* idam lekhanaṁ amaccā passantu!

by king / written / this / letter / ministers / see!

Let the ministers see this letter written by the king.

9. Pāpakehi amaccehi rañño ko attho?

with evil / with ministers / of king / what? / good

What (is) the good of a king with evil ministers?

10. Amhākam rājānam passitum puratthimāya disāya dve rājāno āgatā.

our / king / to see / to East / from direction / two / kings / have come**

The two kings have come from the Eastern direction (i.e. direction to the East) to see our king.

11. Rājā attano mahesiyā saddhiṃ pāsāde vasati.

king / own / with queen / in palace / lives

The king lives in the palace with his own queen.

12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantam vanditvā etam attham pucchim̄su.

from four / from quarters / four / kings / having come / Blessed One / having venerated / this-matter / questioned

The four kings from the four quarters, having come and paid respect to the Blessed One, asked (about) this matter.

13. "Puttā me atthi*** dhanam me atthi - Iti bālo vihaññati.

sons / have I / wealth / have I / thus / the foolish one / perishes

"I have sons, I have wealth", the fool thus perishes.

Attā hi attano natthi - Kuto puttā kuto dhanam."

self / indeed / own / is not / whence / sons / whence / wealth

Indeed, the self is not (one's) own. How then sons? How then wealth?

14. "Attanāva katam pāpam - attanā sañkilissati.

by self-only / is done / evil / by self / (one) is defiled

By self alone is evil done, by self is one defiled.

Attanā akatam pāpam - attanāva visujjhati."

by self / is not done / evil / by self-only / (one) is purified

By self is not evil done, by self alone is one purified.

***m** is changed to **m**. When preceding a vowel, niggahita becomes **m**:

- tam + attham = tamattham.
- yam + āhu = yam āhu.
- kim + etam = kim etam.

Here, the copulative 'honti**' is implied.

*****me atthi**: lit. of me there is. This verse is taken from the Dhammapada v. 62. This is the case where Pāli differs from English. In English we say "I have sons." In Pāli they say "There are sons of me." (here "there is sons of me"). It must be idiomatic, to fit with the meter, that "**atthi**" is still singular, when **puttā** is clearly nominative plural (i.e. the subject of the verb **atthi**). The strictly correct grammar should be: **puttā me santi, dhanam me atthi**.

Exercise 17-B Translate into Pāli.

1. I am my own master.

aham / (me) / attano / adhipati

Aham attano adhipati.

2. He advised himself.

so / ovadi / attam

So attam ovadi.

3. These presents were sent by the king.

ete / paññākārā / pesitā / raññā

Ete paññākārā raññā pesitā.

4. Good or evil is done by oneself.

puññam va / pāpam va / kataṁ / attena

Puññam va pāpam ca attena kataṁ.

5. The ministers taking their own sons went to the palace to see the king.

amaccā / gaṇhantā / (tassa) / attānam / putte / gamiṁsu / pāsādaṁ / passitum / rājānam

Attānam putte gaṇhantā amaccā rājānam passitum pāsādaṁ gamiṁsu.

6. It is not good for kings to get angry with the people.

na sundaram / rājāno / kujjhanti / purisehi

Na sundaram rājāno purisehi kujjhanti.

7. Virtuous kings are always respected by all.

guṇavanto / rājāno / sadā/niccam / vanditā / sabbehi

Guṇavanto rājāno sadā/niccam sabbehi vanditā.

8. He does not know his own good.

so / na jānāti / (tassa) / attano / attham

So attano attham na jānāti.

9. Righteous kings do not wish to associate with wicked kings.

dhammikā / rājāno / na icchanti / bhajitum / saddhim / adhammikehi / rājūhi

Dhammikā rājāno adhammikehi rājūhi saddhim bhajitum na icchanti.

10. By wisdom is one purified.

paññāya / attā / visujjhati

Attā paññāya visujjhati.

11. Ministers obtain wealth by means of kings.

amaccā / labhanti / dhanam / rājūbhi

Amaccā rājūbhi dhanam labhanti.

12. He for his own good associates with kings and ministers.

so / (tassa) / attano / athassa / bhajati / rājūbhi ca / amaccehi ca

So attano athassa rājūbhi ca amaccehi ca bhajati.

13. Some kings perish on account of their greediness towards the countries of others.

ekacce / rājāno / vihaññanti / (tassa) / lobhena / raṭṭhānaṁ / aññesaṁ

Ekacce rājāno aññesaṁ raṭṭhānaṁ lobhena vihaññanti.

14. The ministers told that matter to the king.

amaccā / ārocīmsu / tam / attham / rañño

Amaccā rañño tam attham ārocīmsu.

15. He does not shine like a king.

so / na dippati / viya / eko / rājā

So eko rājā viya na dippati.

Exercise 18-A Translate into English.

1. "Namatthu* satthuno."

may praise be / to the teacher

"Praise be to the teacher!"

2. "Tayā sutam dhammam amhepi sāvehi."

by you / heard / doctrine / us-too / (may) cause to hear

"May (you) cause us also to hear the doctrine heard by you".

3. Satthā sāvake (or sāvakehi) dhammam desāpeti.

teacher / disciples / Dhamma / causes to preach

The teacher gets the disciples to preach the Dhamma.

4. Pitā puttam gāmam gameti.

father / son / [to] village / causes to go

The father makes the son go to the village.

5. Mātā attano dhītaram nahāpetvā pāṭhasālam pesesi.

mother / own / daughter / having caused to bathe / [to] school / sent

The mother got her own daughter to bathe and sent her to the school.

6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.

husband / own / by wife / guests / caused to treat

The husband got his wife to treat the guests. Alt: The husband got his wife to treat the guests.

7. Dhītaro, dāsehi dārūni āharāpetvā aggim dāpetha.

daughters / servants / firewood / having caused to bring / fire / kindle!

Daughters, get the servants to bring the firewood and kindle the fire!

8. Dhītūhi mātarō ca pitarō ca rakkhitabbā, mātūhi ca pitūhi ca dhītarō rakkhitabbā.

daughters / by mothers and / by fathers and / should be protected / mothers and / fathers and / by daughters
/ should be protected

Parents should be protected by daughters, daughters should be protected by parents.

9. Mātā dhītare satthāram vandāpeti.

mother / daughters / teacher / causes to salute

The mother makes the daughters salute the teacher.

10. Aham mātuyā ca pitarā ca saddhim ārāmam gantvā te dhammam sāvessāmi.

I / with mother and / with father and / to temple / having gone / them / Dhamma / will cause to hear

I will go to the temple with mother and father, and get them to listen to the Dhamma.

11. Mātula, mayam pana tava nattāro homa. Tasmā no sādhukam uggaṇhāpehi.

uncle / we / but / your / nephews / are / therefore /us / well / teach

But, uncle, we are your nephews. Therefore, teach us well.

12. Satthā sotāre saccāni bodhento gāmā gāmam̄ nagarā nagaram̄ vicarati.

teacher / [to] hearers / truths / making known / from village / [to] village / from city / [to] city / wanders
From village to village, from city to city, the teacher wanders making the truths known to listeners.

13. Tesam̄ raṭṭhe dhitimante netāre na passāma.

their / in country / courageous / leaders / (we) do not see
We do not see the courageous leaders in their country.

14. Mātari ca pitari ca ādarena mayham̄ bhattā attano dhanena mahantam̄ gharam̄ kārāpetvā te tattha vasāpesi.

towards mother and / towards father and / with care / my / husband / own / with wealth / big / house / caused to be built / them / there / caused to live
With care towards mother and father, my husband got the big house built with his own money and got them to live there.

***Namo + atthu** = **namatthu**. **atthu** → Benedictive mood 3rd person singular of **asa** (to be).

Exercise 18-B Translate into Pāli.

1. Talkers are not always doers.

vattāro / na honti / sadā / kattāro

Vattāro kattāro sadā na honti.

2. The leaders are not always conquerors.

netāro / na honti / sadā / jetāro

Netāro jetāro sadā na honti.

3. My father taught my brother well and made him a leader of the country.

mama / pitā / uggaṇhāpetvā / me / bhātaram / sādhukam / kāresi / (tam) / netāram / raṭṭhassa

Mama pitā me bhātaram sādhukam uggaṇhāpetvā raṭṭhassa netāram kāresi.

4. I made my mother give alms to the disciples of the Teacher.

ahaṁ / me / mātaram / dāpayāmi / dānam / sāvakānam / satthussa

Aham me mātaram satthussa sāvakānam dānam dāpayāmi.

5. My nephew is reading the letter sent by his father.

mayhaṁ / nattā / vāceti / lekhanaṁ / pesitam / tassa / pitarā

Mayham nattā tassa pitarā pesitam lekhanaṁ vāceti.

6. Virtuous daughters cause their husbands to treat their mothers and fathers well.

guṇavantā / dhītarō / tāsānam / bhattāro / saṅgaṇhāpentī / tāsānam / pitaro ca / mātarō ca / sādhukam

Guṇavantā dhītarō tāsānam pitaro ca mātarō ca tāsānam bhattāro sādhukam saṅgaṇhāpentī.

7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.

sabbadā / amhaṁ / pitā ca / mātā ca / katvā / mettam / sabbesu / sattesu / ovadanti / amhe / api / kātum / tathā

Sabbadā amhaṁ pitā ca mātā ca sabbesu sattesu mettam katvā amhepi tathā kātum ovadanti.

8. Of my two brothers one is a talker and the other is a doer.

mamam / dvīsu / bhātusu / eko / hoti / vattā / aparo / hoti / kattā

Mamam dvīsu bhātusu eko vattā hoti aparo kattā hoti.

9. I do not cause my servants to give food to my husband.

ahaṁ / na dāpemi / (me) / dāse / āhāram / me / bhattu

Aham me bhattu āhāram dāse na dāpemi.

10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers.

satthā / desāpetu / bhikkhūbhi / Dhammam / Bhavissanti / ñātāro

Satthā bhikkhūbhi Dhammam desāpetu. Ñātāro bhavissanti.

They will understand the Truth and make others realise their Deliverance.

te / bujjhitvā / Dhammam / bodhessanti / apare / tesam / muttim

Te Dhammam bujjhitvā apare tesam muttim bodhessanti.

11. Our fathers made our brothers cut the trees in the garden.
amhākaṁ / pitā / chindenti / amhākaṁ / bhātaro / rukkhe / ārāme
Amhākaṁ pitā amhākaṁ bhātaro ārāme rukkhe chindenti.

12. The conquerors caused the people to erect a large hall in the kingdom.
jetāro / kāresum / purise / ekam / mahantam / sālam / rat̄he
Jetāro purise rat̄he ekam mahantam sālam kāresum.

13. Daughters, you should not do evil, nor cause others to do evil.
dhītaro / tumhe / na kareyyātha / pāpam / eva / na kārāpeyyātha / (param) / (kātum) / (pāpam)
Dhītaro, tumhe pāpam neva kareyyātha na kārāpeyyātha.

14. The monks should neither dig the ground nor cause others to dig the ground.
bhikkhavo / na khaṇeyyum / bhūmim / eva / na khaṇāpeyyum / (param) / (khaṇitum) / (bhūmim)
Bhikkhavo bhūmim neva khaṇeyyum na khaṇāpeyyum.

Exercise 19-A Translate into English.

1. "Etad avoca satthā." (etam + avoca = etad avoca)

this / spoke / teacher

"This the teacher spoke."

2. "Bhagavā etam āha."

the Blessed One / this / spoke

"The Blessed One spoke this."

3. "Idamavoca* Bhagavā."

this / spoke / the Blessed One

"This the Blessed One spoke."

4. "Ācariyā evam āha."

teachers / thus / spoke

"The teachers spoke thus."

5. "Attham hi nātho saraṇam avoca."

meaning / indeed / lord / refuge / spoke

"The meaning (is) truly the refuge", spoke the Lord.

6. "Satthā tam itthim āha - etissā tava puttam dehī'ti."

teacher / [to] that / [to] woman / said / to her / your / son / give

"The teacher said to that woman: 'Give your son to her!'"

7. Eko go tamasi khettam agamā.

one / bull / in darkness / [to] field / went

One bull went to the field in darkness.

8. Vayasā aham pañca vīsatī vassāni.

by age / I / twenty five / years

I am twenty five years of age.

9. "Manasā saṃvaro sādhu."

with mind / restraint / good

"Restraint of the mind is good."

10. "Tām sādhukam suṇāhi, manasi karohi."

it / well / hear / on mind / work

"Listen well (and) pay attention."

11. Amhākam sattuno pāde mayam sirasā avandamhā.

our / teacher's / at foot / we / with head / paid homage

We paid homage at our teacher's foot with (our) head.

12. Tava vacasā vā manasā vā mā kiñci pāpakam kammaṇi karohi.

your / with word / or / with mind / or / do not / any / wicked / deed / do!

Do not do any wicked deed with your word(s) or mind.

13. Ayaṁ nāvā ayasā katā.

this / ship / with iron / was built

This ship was built with iron.

14. Satta ahāni mayaṁ kiñcipi āhāram na abhuñjamhā.

seven / throughout days / we / any-at all / food / did not eat

We did not eat any food at all for seven days.

15. Mayham bhātā gonam tīṇam adā.

my / brother / to bulls / grass / gave

My brother gave grass to the bulls.

***idam** + **avoca** = **Idamavoca**

Exercise 19-B Translate into Pāli.

1. There is no dust in this street.

natthi / rajam / imāyam / visikhāyam
Imāyam visikhāyam rajam natthi.

2. The consent of the sick monks should be taken.

chandā / gīlānānam / bhikkhūnam / gahetabbā
Gīlānānam bhikkhūnam chandā gahetabbā.

3. Fathers carry their sons on their shoulders.

pitaro / haranti / tesam / putte / tesam / uresu
Pitaro (tesam) uresu tesam putte haranti.

4. My father is 45 years of age.

mayham / pitā / pañca-cattālīsati / vassāni / vayasā
Vayasā mayham pitā pañca-cattālīsati vassāni.

5. The World was in darkness for four days.

loko / ahesum / tame / cattāro / ahāni
Loko cattāro ahāni tame ahesum.

6. We should purify our own mind.

mayaṁ / visujjhāpenti / amhākam / attānam / manāni
Mayam (amhākam) attānam manāni visujjhāpenti.

7. A fruit from the tree fell on my head.

ekam / phalam / rukkhamhā / pati / mayham / sirasi
Ekam phalam rukkhamhā mayham sirasi pati.

8. The farmers caused their sons to give grass to the cattle and went to the city.

kassakā / dāpetvā / tesam / putte / tiṇam / gavam / agamiṣu / nagaram
Tesam putte gavam tiṇam dāpetvā kassakā nagaram agamiṣu.

9. People revere him on account of his asceticism.

manussā / pūjenti / tam / tassa / tapaso
Manussā (tassa) tapaso tam pūjenti.

10. In glory may you shine like the moon.

yasā / tvam / dippāhi / viya / cando
Yasā cando viya (tvam) dippāhi.

11. The king by his majesty conquered all the people.

rājā / tassa / tejā / jinī / sabbe / manusse
Rājā (tassa) tejā sabbe manusse jinī.

12. They have no anger in their minds.

te / natthi / kodho / tesam / manesu
(Te) tesam manesu kodho natthi.

13. The cattle do not drink the water of this lake.

gāvo / na pibanti / udakam̄ / imassa / sarassa

Gāvo imassa sarassa udakam̄ na pibanti.

14. There is no essence in this milk.

natthi / ojam̄ / imasmim̄ / payasmiñ

Imasmim̄ payasmiñ ojam̄ natthi.

Exercise 20-A Translate into English.

1. “Sabbadānaṁ dhammadānaṁ jināti.”

all gifts / gift of truth / surpasses

“The gift of truth surpasses all gifts.”

2. “Aham te saddhim puttadhītūhi dāsī bhavissāmi.”

I / with you / by sons and daughters / maid-servant / will become

“I, with you, will become a maid-servant, by•with sons and daughters.”

3. “Tisaranena saddhim pañcasīlam detha me bhante.”

with three-fold refuge / five-fold precept / may give / to me / Rev. Sirs

“Rev. Sirs, may you give the five-fold precept with the three-fold refuge to me.”

4. “Itipi so Bhagavā araham, sammā-sambuddho,... satthā devamanussānam...”

indeed-just so / such / the Blessed One / exalted / Fully Enlightened One / teacher / of gods and men

“Indeed so, such (is) the Blessed One, exalted, the Fully Enlightened One,... teacher of gods and men...”

5. “Mātāpitā disā pubbā, ācariyā dakkhiṇā disā.”

mother and father / direction / eastern / teachers / south / direction

“Mother and father: eastern direction, teachers: southern direction.

6. Paralokam gacchantam puttadhītarō vā bhātarō vā hatthigavāssam vā na anugacchanti.

[to] the other world / going / sons and daughters or / brothers or / elephants, cattle and horses or / do not follow

Sons and daughters, or brothers, or elephants, cattle and horses, do not follow (one) going to the other world.

7. Eko taruṇavejjo vejjakammam karonto gāmanagaresu vicarati.

certain / young doctor / medical work / doing / in villages and cities / wanders

A certain young doctor wanders in cities and villages performing medical work.

8. Dārakadārikāyo tesam mātāpitunnam ovāde ṭhatvā kiñcipi pāpakammam na karonti.

boys and girls / their / parents' / advice(s) / having heeded / any-at all / evil deeds / do not do

The children heed their parents' advice and do not do any evil deeds at all.

9. Sītodakam vā uṇhodakam vā āhara.

either cold water / or hot water / bring!

Bring either cold water or hot water!

10. Amhākam Buddha pana pubbe Sumedhapañdito nāma ahosi.

our / Buddha / but / in former life / Sumedha the wise / by name / was

Our Buddha was but (known as) Sumedha the wise in (his) former life.

11. Sattasu dhanesu saddhādhanam pana pathamam, sīladhanam dutiyam, paññādhanam sattamam.

among seven / among wealth(s) / wealth of faith / yet / first / wealth of virtue / second / wealth of knowledge / seventh

Among the seven wealth(s), the wealth of faith (is) yet the first, the wealth of virtue (is) second, the wealth of knowledge (is) seventh.

12. Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbam.

towards bipeds or / towards quadrupeds or / always / heart of loving kindness / (one) should live
One should always live with a heart of loving kindness towards bipeds and quadrupeds.

13. Aham khīṇāsave vā na diṭṭhapubbo, satthudhammam vā na sutapubbo.

I / saints or / not seen before / teacher's doctrine or / not heard before
I have never before seen saints or heard the doctrine of the teacher.

14. Itthipurisā sukhadukkham bhuñjamānā tibhave vicaranti.

men and womean / pain and pleasure / experiencing / three-fold existence / wander
Men and women experiencing pain and pleasure wander in the three-fold existence.

15. Amaccaputtā rājabhayena mahāpāsādato nikhamim̄su.

minister's sons / with fear from king / from great palace / left
The minister's sons, fearing the king, left the great palace.

16. Mayham antevāsikesu dve brahmacārino saddhācetasā Buddhadesiṭam dhammam sutvā
samaṇadhammam katvā diṭṭhadhammā ahesum.

my / among pupils / two / ones who lead the holy life / with a heart of faith / preached by the Buddha /
doctrine / having heard / duties of a monk / having done / ones who realised the truth / were

Two, among my students, leading a holy life with a heart of faith, having heard the doctrine preached by the
Buddha and carried out the duties of a monk, had realized the truth.

Exercise 20-B Translate into Pāli.

1. The boys and girls are studying diligently.

dārakadārikāyo / uggañhanti / appamādena
Dārakadārikāyo appamādena uggañhanti.

2. The monks and nuns heard the Teacher's Doctrine and gained their Deliverance.

bhikkhubhikkhuniyo / sutvā / satthudhammadam / labhiñsu / tesam / muttim
Bhikkhubhikkhuniyo satthudhammadam sutvā tesam muttim labhiñsu.

3. Sons and daughters should respect their parents.

puttadhītaro / pūjeyyum / tesam / mātāpitaro
Puttadhītaro tesam mātāpitaro pūjeyyum.

4. Little children wash their hands and feet with hot water.

taruṇadārakā / dhovanti / (tesam) / hatthapāde / uṇhodakena
Taruṇadārakā uṇhodakena hatthapāde dhovanti.

5. O young men! You should not associate with evil friends.

taruṇapurisā / tumhe / na bhajeyyātha / pāpamittehi saddhim
Tumhe taruṇapurisā pāpamittehi saddhim na bhajeyyātha.

6. Sun and Moon shine in the sky.

candasuriyā / dippanti / ākāse
Candasuriyā ākāse dippanti.

7. My brother's son is a pupil in a village-school.

mayham / bhātussa / putto / hoti / antevāsiko / gāmapāṭhasālāyam
Mayham bhātussa putto gāmapāṭhasālāyam antevāsiko hoti.

8. Great beings are born amongst men for the good of the world.

mahāsattā / uppajjanti / purisesu / atthāya / lokassa
Mahāsattā lokassa atthāya purisesu uppajjanti.

9. In this vessel is well-water and in that is sea-water.

etasmim / ghaṭasim / atthi / kūpodakam / tasnim / atthi / samuddodakam
Etasmin ghaṭasim kūpodakam tasnim samuddodakam atthi.

10. The lion is the king of the quadrupeds.

siho / hoti / rājā / catuppadānam
Siho catuppadānam rājā hoti.

11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.

tassa / antevāsikā / adamsu / tisaranam ca / aṭṭhasilam ca / upāsakopāsikānam
Tassa antevāsikā upāsakopāsikānam tisaranam ca aṭṭhasilam ca adamsu.

12. These chairs and beds were washed by the servants and maid-servants today.

etāni / mañcapīṭhāni / dhovitāni / dāsadāsīhi / ajja
Etāni mañcapīṭhāni ajja dāsadāsīhi dhovitāni.

13. May I understand the four-fold Truth preached by the Buddha and be a Desireless One!

ahaṁ / bujjhitvā / catusaccam / desitaṁ / Buddhena / bhavāmi / nittañho

(Ahaṁ) Buddhena desitaṁ catusaccam bujjhitvā nittañho bhavāmi.

14. These is no fear of death to the Saints.

na atthi / maccubhayam / arahantānaṁ

Arahantānaṁ maccubhayam na atthi.

15. Never before have I seen white elephants or blue horses.

setahatthayo vā / nīlassā vā / na diṭṭhapubbā / mayā

Setahatthayo vā nīlassā vā na mayā diṭṭhapubbā.

(Lit: White elephants or blue horses are not seen before by me.)

16. By this gift of Truth may I be an all-knowing Buddha!

iminā / Dhammadānena / ahaṁ / bhavāmi / Sabbaññubuddho

(Ahaṁ) iminā Dhammadānena Sabbaññubuddho bhavāmi!

Exercise 21-A Translate into English.

1. “Mā nivatta abhikkama.”

do not / turn back / go forward

“Do not turn back, go forward.”

2. Puttadhitūhi mātāpitārā yathāsatti saṅgaṇhetabbā.

sons and daughters / mothers and fathers / according to their abilities / should be treated

Parents should be treated by (their) sons and daughters according to their abilities.

3. Idhāgacchatha, bhikkhavo, yathāvudḍham vandatha. (yathāvudḍham = yathāvuddham)

here-come / monks / according to seniority / pay respect

Come here, monks, pay (your) respect according to seniority.

4. Sacepi dujjanā yāvajīvam sujane bhajeyyam tesaṁ kocipi attho na bhaveyya.

if-even / evil ones / till life lasts / good men / should associate / to them / any-at all / good / should not be

Even if the evil ones should associate (with) the good men for life, (it) should not be (of) any good to them at all.

5. Sudesitaṁ Buddhadhammam uggaṇhāmi yathābalam.

well-preached / Buddha's doctrine / (I) learn / according to strength

I learn the well-preached doctrine of the Buddha according to my strength.

6. Sabbe devamanussā manussaloke vā devaloke vā yathākammam uppajjanti.

all / gods and men / human world or / heavenly world or / according to deeds / are born

All gods and men are born in the human world or the heavenly world according to deeds.

7. Tāvāham Pālibhāsaṁ uggaṇhāmi. Api ca kho pana tassa bhāsāya paṭilekhanaṁ likhitum vāyamāmi.

still-I / Pāli language / learn / nevertheless / his / in language / letter in reply / to write / strive-I

(I) still learn the Pāli language. Nevertheless, (I) strive to write a letter in reply in his language.

8. Tassantevāsikā gāmanigamesu vicaritvā suriyodaye nagaram sampāpuṇīmsu.

his-pupils / in villages and market towns / having wandered / at sunrise / [at] city / arrived

His pupils, having wandered in villages and hamlets, reached the city at sunrise.

9. Senāpatiputto anupubbena tassa rāṭhe senāpati ahosi.

general's son / in course of time / his / in country / general / became

In the course of time, the general's son became the general in his country.

10. “Iti hetam vijānāhi paṭhamo so parābhavo.”

thus / indeed-this / learn! / first / he / defeat

Thus, learn this indeed: it is the first failure! Alt: “Know that to be so indeed: that is the first failure.”

11. Duranubodham abhidhammam yathābalam paññitā-sotūnam desetum vaṭṭati.

difficult to understand / higher Doctrine / according to strength / to wise hearers / to preach / it is fit

It is fit to preach to the wise hearers according to (their) strength the higher Doctrine (which is) difficult to understand.

12. Uparājā paṭirājānam abhibhavitum upanagaram gato.
viceroy / hostile kings / to overcome / [to] suburb / is gone
The viceroy is gone to the suburb to overcome the hostile kings.

13. Sattasattāham so nirāhārova vane vasi.
seven-seven-day / he / without food-so / in forest / lived
So he lived seven weeks in the forest without food.

14. Mahāsetṭhino corabhayena yathāsukham na supiṃsu.
multimillionaires / with fear from thief / comfortably / did not sleep
Having fear of the thief, the multimillionaires did not sleep comfortably.

15. “Attā hi kira duddamo.”
self / indeed / truly / difficult to tame
“Indeed self truly (is) difficult to tame.”

Exercise 21-B Translate into Pāli.

1. The viceroy became the king in due course.

uparājā / bhavi / rājā / anupubbam

Uparājā yathākkamena rājā bhavi.

2. You should sit according to seniority.

tumhe / nisīdeyyātha / yathāvuḍḍham

Tumhe yathāvuḍḍham nisīdeyyātha.

3. Just when the sun had set they in due course arrived in the suburb.

suriyatthaṅgateyeva / te / anupubbam / sampāpuṇimṣu / upanagaram

Suriyatthaṅgateyeva anupubbam te upanagaram sampāpuṇimṣu.

4. Husbands should treat their wives and children according to their might.

bhattaro / saṅgaṇheyyum / (tesam) / dārakabhariyāyo ca / yathāsatti

Bhattaro dārakabhariyāyo yathāsatti saṅgaṇheyyum. Alt: Bhattaro puttadārā yathāsatti saṅgaṇheyyum.
(puttadārā = wife and children (family); puttadārā = families)

5. Good men and bad men do not always come together.

sujanā ca / dujjanā ca / sadā / na samāgacchanti

Sadā sujanā ca dujjanā ca na samāgacchanti.

6. I shall try to be a celibate as long as I live.

ahaṁ / vāyameyyāmi / bhavitum / brahmacārī / yāvajīvaṁ

Aham yāvajīvaṁ brahmacārī bhavitum vāyameyyāmi.

7. It is not right to sleep after meals as one wishes.

na vaṭṭati / sottum / pacchābhattam / yāvadattham

Yāvadattham pacchābhattam sottum na vaṭṭati.

8. He is yet studying the Higher Doctrine. Nevertheless he will try to teach it according to his strength.

so / tāva / uggaṇhati / abhidhammam / api ca kho pana / so / vāyamissati / uggaṇhāpetum / tam / yathābalam

Tāva so abhidhammaṁ uggaṇhati. Api ca kho pana, (so) yathābalam (tam) uggaṇhāpetum vāyamissati.

9. Boys, I shall question you now. You must give answers according to order.

dārakā / aham / pucchāmi / tumhe / idāni / tumhe / paṭivadeyyātha / yathākkamam

Aham dārakā idāni tumhe pucchāmi. Tumhe yathākkamam paṭivadeyyātha.

10. Pupils follow their teachers according to their ability.

antevāsikā / anugacchanti / (tesam) / satthāro / yathāsatti

Antevāsikā yathāsatti satthāro anugacchanti.

11. Take as much as you require and go away from this home.

gahetvā / yāvadattham / nikhamāhi / imamhā / gharamhā

(Tvam) yāvadattham gahetvā imamhā gharamhā nikhamāhi.

12. It is not right for good men to look down upon bad men and women.

na vaṭṭati / sujanā / avamaññitum / asādhū / naranāriyo

Sujanā asādhū naranāriyo avamaññitum na vaṭṭati.

13. The mind is indeed difficult to tame. The wise nevertheless overcome it by degrees.

mano / kira / hi / duddamo / paṇḍitā / api ca kho pana / atigacchanti / (tam) / anupubbam

Mano hi kira duddamo. Api ca kho pana paṇḍitā anupubbam atigacchanti.

(Mana can be either masculine or neuter. If masculine: Mano hi... If neuter: Manaṁ hi...)

14. When the moon arises darkness disappears.

candodaye / tamo / antaradhāyati

Candodaye tamo antaradhāyati.

15. Healthy people do not eat and sleep as much as they like.

nīrogā / na bhuñjanti / na supanti / yāvadattham

Nīrogā yāvadattham na bhuñjanti yāvadattham na supanti.

Exercise 22-A Translate into English.

1. “Rājā bhavatu dhammiko.”
king / may...be / righteous
“May the king be righteous.”
2. “Socati puttehi puttimā.” (the word “puttimā” is nominative, inflected like gunavā)
grieves / because of sons / he who has sons
He who has sons grieves because of the sons.
3. Tava pañdiccena mama kiṁ payojanam?
your / with wisdom / to me / what / use
Of what use is your wisdom to me?
4. Aham mama mātāpitaram (original sentence has *mātāpitare*) sadā dvikkhattum vandāmi.
I / my / mother and father / always / twice / pay respect
I always greet my mother and father twice.
5. Manussattampi labhitvā kasmā tumhe puññaṁ na karotha?
manhood-too / having obtained / why / you / good / do not do
Having also obtained the human state, why do you not do good?
6. Eso saddho dāyako sabbadā sīlam sammā rakkhati.
this / faithful / supporter / everyday / precepts / properly / observes
This faithful supporter observes the precepts properly everyday.
7. Sabbesu devamanussesu sammāsambuddho pana sethō hoti.
among all / among gods and men / fully enlightened one / but / best / is
But the Fully Enlightened One is the best among all gods and men.
8. Imesam dvinnam sāvakānam ayam pana jeyyo seyyo ca hoti.
of these / of two / of disciples / this / however / older / better / and / is
However, of these two disciples, this is older and better.
9. Tasmim āpaṇe vāṇijo dārumayabhaṇḍāni na vikkiṇāti.
in that / in shop / merchant / wooden goods / does not sell
The merchant in that shop does not sell wooden goods.
10. Yo saddho vā pañño vā yam yam desam gacchati so tattheva pūjito hoti.
which / faithful or / wise or / whichever / place / goes / he / there-just / venerated / is
Whichever place that the faithful or the wise goes, he is venerated right there.
11. Mahārañño kaniṭṭhaputto imasmim raṭṭhe setṭharājabhaṇḍāgāriko hoti.
great king's / youngest son / in this / in country / chief treasurer of the king / is
The youngest son of the great king is the chief treasurer of the king in this country.

12. Amhākaṁ antevāsikānam kaniyo pana venayiko, kaniṭṭho pana ābhidhammiko.

our / of students / younger / but (is) / one who studies Vinaya / youngest / but (is) / one who studies Abhidhamma

The younger of our pupils studies the Vinaya while the youngest studies the Abhidhamma.

13. Lokiyajanā puññapāpaṁ katvā sugatiduggatīsu uppajjītvā bahudhā kāyikasukhadukkham bhuñjanti.

worldlings / good and bad / having done / happy and evil states / having been born / in many ways / bodily happiness and pain / partake

The worldlings, having done good and bad, are born in happy and evil states and partake in physical happiness and pain in many ways.

14. “Tesam saccena sīlena - khantimettabalenaca, tepi tvam anurakkantu - ārogyena sukhenā ca.”

their / by truth / by virtue / and by power of patience and loving kindness / they-so / you / may...protect / with health / with happiness / and

“By their truth and virtue - And by the power of patience and loving kindness, may they so protect you - In health and happiness.”

Exercise 22-B Translate into Pāli.

1. What is the good of your manhood if you do no good to others?

kim / attham / tava / manussattassa / sace / tvam / na kareyyasi / puññam / aññesam
Sace tvam puññam aññesam na kareyyasi, kim tava manussattassa attham?

2. Every bodily deed is mind-made.

sabbañ / kāyikakammam / hoti / manomayam
Sabbam kāyikakammam manomayam hoti.

3. His eldest brother is the most virtuous boy in the school.

tassa / jetthabhātā / hoti / guniñthadārako / pāthasālāya
Tassa jetthabhātā pāthasālāya guniñthadārako hoti.

4. The great multitude sat in the hall in different ways.

mahañanatā / nisidi / sālāyam / bahudhā
Mahajanatā sālāyam bahudhā nisidi.

5. Health is the best wealth.

ārogyam / hoti / setthadhanañ
Ārogyam setthadhanañ hoti. Alt: Ārogyam paramadhanam.

6. It is a Buddha who understands the nature of a Buddha in every way.

so / hoti / Buddho / yo / bujjhati / Buddhadhammatam / sabbathā
Yo sabbathā Buddhadhammatam bujjhati so Buddho hoti.

7. I went to see the treasurer several times.

aham / agamim / passitum / bhañdāgārikam / bahukkhattum
Aham bhañdāgārikam bahukkhattum passitum agamim.

8. All ships are not made of iron.

sabbā / nāvā / na honti / ayomayā
Sabbā nāvā ayomayā na honti.

9. What is the use of worldly goods to monks and nuns?

kim / payojanam / lokiyanbhāñdehi / bhikkhubhikkhunīnam
Kim payojanam bhikkhubhikkhunīnam lokiyanbhāñdehi?

10. He advised me in every way to strive to attain Buddhahood.

so / ovadi / mam / sabbaso / parakkamitum / adhigantum / Buddhabhāvam
So Buddhabhāvam adhigantum parakkamitum mam sabbaso ovadi.

11. Twice I wrote to him, but he did not send a reply even once.

dvikkhattum / aham / likhim / tassa / pana / so / na pesesi / patilekhanam / eva / ekakkhattum
Aham tassa dvikkhattum likhim, so paneva patilekhanam ekakkhattum na pesesi.

12. My youngest brother is the wisest of all.

amham / kaniñthabhātā / hoti / medhiñtho / sabbesu
Amham kaniñthabhātā sabbesu medhiñtho hoti.

13. The righteous and wise men are very few.

dhammikā / ca / medhāvino / (santi) / katipayā

Dhammikā ca medhāvino ca katipayā.

14. Wooden beds are better than iron beds (use the Ablative case).

dārumayamañcā / sundaratarā / ayomayamañcehi

Dārumayamañcā ayomayamañcehi sundaratarā.

Exercise 23-A Translate into English.

1. “Kim dado balado hoti - kim dado hoti vaṇṇado? Kim dado sukhado hoti - kim dado hoti cakkhudo?”
what / giver / giver of strength / what / giver / is / giver of beauty / what / giver / giver of ease / is / what /
giver / is / giver of vision
“What giver is a giver of strength, what giver is a giver of beauty? What giver is a giver of ease, what giver is a
giver of vision?”

2. “Annado balado hoti - vatthado hoti vaṇṇado.
a giver of food / a giver of strength / is / a giver of clothes / is / a giver of beauty
A giver of food is a giver of strength, a giver of clothes is a giver of beauty.
Alt: Who gives food gives strength; who gives clothing, gives beauty.

Yānado sukhado hoti - dīpado hoti cakkhudo.”
a giver of vehicle / a giver of ease / is / a giver of lamp / is / a giver of vision
A giver of vehicle is a giver of ease, a giver of light is a giver of vision.
Alt: Who provides vehicle provides ease; who gives light, gives vision.

3. Maggo atthi maggiko natthi, gamanam̄ atthi gamako natthi, kammam̄ atthi kārako natthi.
path / is / traveller / is not / going / is / goer / is not / deed / is / doer / is not
There is a path but not a traveller, there is a journey but not a voyager, there is a deed but not a doer.

4. “Dhammapīti sukham̄ seti.”
he who drinks the Dhamma / is at ease
He who rejoices in the Dhamma is at ease.

5. “Dhammadārī sukham̄ seti - asmim̄ loke paramhi ca.”
he who acts righteously / is happy / in this / in world / in other / and
The Dhammadarer lives happily, in this world and the next.

6. “Sabbapāpassa akaraṇam̄.”
of all evil / not doing
“Not doing of all evil.” Alt: “Not to do any evil.”

7. “Pāpānam̄ akaraṇam̄ sukham̄.”
evil / not doing / happiness
“Not doing evil (is) happiness.” Alt: “(It is) happy not to do evil.”

8. “Sabbadānam̄ dhammadānam̄ jināti, sabbam̄ rasam̄ dhammarasam̄ jināti,
all gifts / gift of truth / surpasses / all / taste(s) / taste of truth / surpasses
“The gift of truth surpasses all gifts, the taste of truth surpasses all flavours.

Sabbam̄ ratim dhammaratim jināti, taṇhakkhayo sabbadukkham̄ janāti.”
all / attachment(s) / rejoice of truth / surpasses / one who has destroyed craving / all suffering(s) / overcomes
The rejoice of truth surpasses all attachments, he who has destroyed craving overcomes all sufferings.”

9. Yo sāvako kāyena vā vācāya vā cetasā vā kiñcipi pāpam kammam na karoti so hoti Dhammadharo, Dhammavādī.

who / disciple / with body or / with speech or / with mind or / any-at all / evil / deed / does not do / he / is / one versed in the Dhamma / one who is in the habit of expounding the Dhamma

The disciple who does not do any evil deed at all, either by deed, word or thought, he is versed in the Dhamma, he is in the habit of expounding the Dhamma.

10. Tava thutiyā me payojanam natthi.

your / of praise / to me / use / there is not

Your praise is of no use to me. Alt: There is no use of your praise to me.

11. Saccavādino sadā pūjanīyā honti.

truthful ones / always / worthy of offering / are

The truthful ones are always worthy of offering.

12. Sampattivipattīsu akampasanacitto hohi.

midst prosperity and misfortune / unshaken in mind / be

Amidst prosperity and misfortune, be unshaken in mind.

13. Sādhusīlī sāvakā dhammasavanatthāya gantukāmā nagarato (ablative!) nikhamiṁsu.

good-natured / disciples / for the purpose of hearing the Dhamma / wishing to go / city / left

Wishing to go to hear the Dhamma, the good-natured disciples left the city.

14. Bhāsanadārakā paṇḍitehi gārayhā honti.

garrulous children / by wise men / blamable / are

Talkative children are blamable by wise men.

Exercise 23-B Translate into Pāli.

1. By the destruction of lust, hatred and ignorance one obtains deliverance.

rāga-dosa-mohakkhayena / so / labhanti / muttim

Rāga-dosa-mohakkhayena muttim labhanti.

2. This potter is making iron vessels.

ayaṁ / kumbhakhāro / karoti / ayomayaghaṭe

Ayam kumbhakhāro ayomayaghaṭe karoti.

3. Evil-doers and well-doers should be known by their actions.

pāpakārino ca / puññakārino ca / ñātabbā / (tesaṁ) / kammehi

Pāpakārino ca puññakārino ca kammehi ñātabbā.

4. The expounders of the Doctrine should be revered by all.

dhammavādino / pūjetabbā / sabbehi

Dhammavādino sabbehi pūjetabbā.

5. Of what use is his praise to the disciples.

kim / payojanam / tassa / vaṇṇena / sāvakānam

Tassa vaṇṇena sāvakānam kim payojanam?

6. I do not know his going or coming.

aham / na jānāmi / tassa / gamanāgamanam

Aham tassa gamanāgamanam na jānāmi.

7. There is medicine for bodily diseases but not for mental diseases.

atti / osadham / kāyarogassa / na ca / mānasikarogassa

Osadham kāyarogassa na ca mānasikarogassa atti.

8. The coach-builder wishing to make a chariot felled the tallest tree in his garden.

rathakāro / kattukāmo / ratham / pātesi / uccīṭharukkham / (tassa) / ārāme

Ratham kattukāmo rathakāro ārāme uccīṭharukkham pātesi.

9. Who knows that our death will come tomorrow?

ko / jānāti / amhākam / maccu / āgamissati / suve

Ko jānāti 'suve amhākam maccu āgamissati' ti?

10. By his gait I know that he is a good-natured person.

(tassa) / gatiyā / aham / jānāmi / so / hoti / sādhusālī

Gatiyā aham 'so sādhusālī hoti' ti jānāmi.

11. The speech of truthful persons should be heard.

vādo / saccavādino / suṇeyya

Saccavādino vādo suṇeyya.

12. This garland-maker is not an evil-doer.

ayaṁ / mālākāro / na hoti / pāpakārī

Ayam mālākāro pāpakārī na hoti.

13. No evil action should be done in thought, word, or deed by expounders of Truth.

pāpakammaṁ / na kareyya / cetasā vā / vācāya vā / kāyena vā / Dhammavādībhi

Pāpakammaṁ Dhammavādībhi kāyena vā vācāya vā cetasā vā na kareyya.

14. The supporters wishing to go to hear the Doctrine approached the disciples who were revered by them.

dāyakā / gantukāmā / dhammasavaṇatthāya / upasaṅkamim̄su / sāvake / pūjita / tehi

Dāyakā dhammasavaṇatthāya gantukāmā tehi pūjita-sāvake upasaṅkamim̄su.

Abbreviations:

1st - first person
2nd - second person
3rd - third person
I - first conjugation
I* - first conjugation, but root vowels not strengthened
III - third conjugation
V - fifth conjugation
VI - sixth conjugation
VII - seventh conjugation
D - Dvanda compound
K - Kammadhāraya compound
T - Tappurisa compound
abl - ablative case
acc - accusative case
act - active voice
adj - adjective
adv - adverb
aor - aorist tense
conj - conjunction
dat - dative case
dem - demonstrative
enc - enclitic
f, f-ar - feminine noun
gen - genitive case
ger - gerund
indec - indeclinable
inf - infinitive
ins - instrumental case
interr - interrogative
loc - locative case
m, m-a, m-an, m-ar, m-i - masculine noun
n, n-a - neuter noun
neg - negative
nom - nominative case
num - numeral
pers - personal
pl - plural
pp - past participle
ppot - potential participle
ppr - present participle
pres - present tense
pron - pronoun
rel - relative
sg - singular
voc - vocative case

Passage 1: Buddheniyā Vatthu (Story of Buddheni) - Source: Rasavāhinī, Dhammasaṇḍaka Vagga

Jambudīpe kira pubbe pāṭaliputtanagare sattāsītikoṭinihitadhanam̄ ekam̄ setṭhikulam̄ ahosi, tassa pana setṭhino ekāyeva dhītā ahosi nāmena buddhenināma, tassā sattavassikakāle mātāpitaro kālamakam̄su, tasmiṁ kule sabbam̄ sāpateyyam̄ tassāyeva ahosi. Sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharapaṭibhāgā piyāca ahosi manāpā, saddhā pasannā ratanattayamāmikā paṭivasati, tasmiṁ pana nagare setṭhisenāpati-uparājādayo tam̄ attano pādaparikattam̄ kāmayamānā manusse pesesum̄ paññākārehi saddhiṁ, sā tam̄ sutvā cintesi, mayhaṁ mātāpitaro sabbam̄ vibhavam̄ pahāya matā, mayāpi tathā agantabbam̄, kim̄ me patikulena, kevalam̄ vittavināsāya bhavati, mayā panimam̄ dhanam̄ buddhasāsane-yeva nidahitum̄ vaṭṭatīti cintesi, cintetvā ca pana tesam̄ na mayhaṁ patikulenatthoti paṭikkhipi. Sā tato paṭṭhāya mahādānam̄ pavattentī samaṇabrahmaṇe santappesi.

- **Jambudīpe** (m-a/loc/sg) in ancient India.
- **kira** (narrative, indec) now, then, you know, truly, it is said.
- **pubbe** (adj, m/loc/sg) in the eastern.
- **pāṭaliputtanagare** [T-gen] **pāṭaliputtassa nagare** (n-a/loc/sg) in city of Pāṭaliputta.
 - **pāṭaliputta** (m-a/stem) Pāṭaliputta.
 - **nagare** (n-a/loc/sg) in city.
- **sattāsītikoṭinihitadhanam̄** [K] **sattāsītikoṭi eva nihitadhanam̄** (n-a/acc/sg) deposited wealth of eighty-seven crore.
 - **sattāsītikoṭi** [K] **sattāsīti koṭi** (num adj, stem) eighty-seven crore.
 - **satta** (num adj, stem) seven.
 - **asīti** (num adj, stem) eighty.
 - **koṭi** (num adj, stem) crore.
 - **nihitadhanam̄** [K] **nihitam̄ dhanam̄** (n-a/acc/sg) deposited wealth.
 - **nihita** (ni+dhā I, pp, stem) deposited, laid aside, set apart.
 - **dhanam̄** (n-a/acc/sg) wealth.
- **ekam̄** (num adj, m/acc/sg) one.
- **setṭhikulam̄** [T-gen] **setṭhino kulam̄** (n-a/acc/sg) wealthy family.
 - **setṭhi** (m-i/stem) banker, wealthy merchant, millionaire.
 - **kulam̄** (n-a/acc/sg) family, household.
- **ahosi** (hū I, aor act, 3rd/sg) there was.
- **tassa** (rel pron, m/gen/sg) of this.
- **pana** (indec) further, but, however.
- **setṭhino** (m-i/gen/sg) of merchant.
- **ekāyeva** [sandhi] **ekā (y)eva:** just one
 - **ekā** (num adj, f/nom/sg) one.
 - **eva** (adv) just.
- **dhītā** (f-ar/nom/sg) daughter.
- **ahosi** (hū I, aor act, 3rd/sg) there was.
- **nāmena** (n-a/ins/sg) with the name.
- **buddhenināma** [K] **buddheni nāma** (indec) name of Buddheni.
 - **buddheni** (f-i/nom/sg) Buddheni.
 - **nāma** (indec) by name.
- **tassā** (rel pron, f/gen/sg) her.
- **sattavassikakāle** [K] **sattavassika kāle** (m/loc/sg) at the time of seven years old.
 - **sattavassika** [K] **satta vassika** (m/stem) seven years old.
 - **satta** (num adj, stem) seven

- **vassika** (adj, stem) year.
- **kāle** (m/loc/sg) at time.
- **mātāpitaro** [D] **mātā (ca) pitā (ca)** (m/nom/pl) mother and father.
 - **mātā** (f-ar/nom/sg) mother.
 - **pitā** (m-ar/nom/sg) father.
- **kālamakāmsu** = **kālam akāmsu**: died.
 - **kālam** (m/acc/sg) time.
 - **akāmsu** (kar VI, aor act, 3rd/pl) did.
- **tasmiṁ** (rel pron, n/loc/sg) in that.
- **kule** (n-a/loc/sg) in family, in household.
- **sabbaṁ** (rel pron, n/nom/sg) all.
- **sāpateyyam** (n/nom/sg) property, wealth, provisions.
- **tassāyeva** [sandhi] **tassā (y)eva**: just hers.
 - **tassā** (rel pron, f/gen/sg) her.
 - **eva** (adv) just.
- **ahosi** (**hū** I, aor act, 3rd/sg) became.
- **sā** (dem pron, f/nom/sg) she.
- **kira** (narrative, indec) now, then, you know, truly, it is said.
- **abhirūpā** (adj, f/nom/sg) beautiful.
- **pāsādikā** (adj, f/nom/sg) lovely.
- **paramāya** (adj, f/ins/sg) with the best.
- **vaṇṇapokkharatāya** [K] **vaṇṇa pokkharatāya** (f/ins/sg) with beauty of complexion.
 - **vaṇṇa** (m, stem) complexion, colour of skin.
 - **pokkharatāya** (f/ins/sg) with beauty.
- **samannāgatā** (adj, f/nom/sg) endowed with.
- **devaccharapaṭibhāgā** [T-gen] **devaccharāya paṭibhāgā** (adj, f/nom/sg) equal of a celestial nymph.
 - **devaccharā** (f, stem) celestial nymph.
 - **paṭibhāgā** (adj, f/nom/sg) equal.
- **piyāca** [sandhi] **piyā ca**: and beloved.
 - **piyā** (adj, f/nom/sg) dear, beloved.
 - **ca** (conj) and.
- **ahosi** (**hū** I, aor act, 3rd/sg) was.
- **manāpā** (adj, f/nom/sg) charming.
- **saddhā** (adj, f/nom/sg) faithful.
- **pasannā** (adj, f/nom/sg) virtuous.
- **ratanattayamāmikā** [T-dat] **ratanattayāya māmikā** (adj, f/nom/sg) devoted to the Triple Gem.
 - **ratanattaya** [K] **ratana taya** (n, stem) triad of jewels, i.e. Buddha, Dhamma and Sangha.
 - **ratana** (n, stem) jewel, gem.
 - **taya** (n, stem) triad.
 - **māmikā** (adj, f/nom/sg) devoted to.
- **paṭivasati** (**paṭi+vas** I, pres act, 3rd/sg) lives.
- **tasmiṁ** (rel pron, n/loc) in that.
- **pana** (indec) further, but, however.
- **nagare** (n-a/loc/sg) in city.
- **setṭhisenāpati-uparājādayo** [sandhi] **setṭhisenāpati uparājā udayo** (ma/ nom/pl) upcoming merchants, generals and viceroys.

- **setṭhisenāpati uparājā** [D] **setṭhayo (ca) senāpatayo (ca) uparājāno (ca)** (m/stem/pl) merchants, generals and viceroys.
 - **setṭhi** (m-i/stem) banker, wealthy merchant, millionaire.
 - **senāpati** (m-i/stem) general.
 - **uparājan** (m-an/stem) viceroy.
- **udayo** (m-a/nom/sg) rise.
- **tam** (rel pron, f/acc) her.
- **attano** (m-an/gen/sg) of own.
- **pādaparikattam** (n-a/acc/sg) state of wife.
- **kāmayamānā** (**kam** VII, ppr, m/nom/pl) desiring, craving.
- **manusse** (m-a/acc/pl) people.
- **pesesum** (**pes** VII, aor act, 3rd/pl) sent.
- **paṇṇākārehi** (m-a/ins/pl) with presents.
- **saddhim** (indec) with.
- **sā** (dem pron, f/nom/sg) she.
- **tam** (rel pron, n/acc/sg) that.
- **sutvā ((s)su** V, ger, indec) having heard.
- **cintesi** (**cint** VII, aor act, 3rd/sg) thought.
- **mayham** (pers pron, 1st/sg) my.
- **mātāpitaro** [D] **mātā (ca) pitā (ca)** (m-ar/nom/pl) mother and father.
 - **mātā** (f-ar/nom/sg) mother.
 - **pitā** (m-ar/nom/sg) father.
- **sabbam** (adj, m/acc/sg) all.
- **vibhavam** (m-a/acc/sg) power, wealth, prosperity.
- **pahāya** (**pa+hā** I, ger, indec) having renounced.
- **matā** (**mar+ya** III, pp, m/nom/pl) dead.
- **mayā** (pers pron, 1st/sg) for me.
- **pi** (indec) also.
- **tathā** (adv) likewise.
- **gantabbam** (**gam** I, p pot, n/nom/sg) it should be gone.
- **kim** (interr pron, n/nom/sg) what.
- **me** (pers pron, enc, 1st/sg) to me.
- **patikulena** [T-gen] **patino kulena** (n-a/ins/sg) with husband's clan.
 - **pati** (m/stem) husband.
 - **kula** (n/stem) clan.
- **kevalam** (adv) only, just.
- **vittavināsāya** [K] **vittameva vināsāya** (m-a/dat/sg) for the loss of property.
 - **vitta** (n/stem) wealth, property.
 - **vināsāya** (m-a/dat/sg) for the loss.
- **bhavati** (**bhū** I, pres act, 3rd/sg) it is.
- **mayā** (pers pron, 1st/sg) by me.
- **panimam** [sandhi] **pana imam**.
 - **pana** (indec) further, but, however.
 - **imam** (dem pron, n-a/acc/sg) this.
- **dhanam** (n-a/acc/sg) wealth.
- **buddhasāsane-yeva** [sandhi] **buddhasāsane (y)eva**.
 - **buddhasāsane** [T-gen] **Buddhassa sāsane** (n/loc/sg) in the order of the Buddha.

- **buddha** (m/stem) Buddha.
- **sāsane** (n/loc/sg) in the order.
- **eva** (adv) just.
- **nidahitum** (ni+dhā I, inf, indec) to lay aside, deposit.
- **vat̄tati** (vat̄t I, pres act, 3rd/sg) it is fit.
- **cintesi** (cint VII, aor act, 3rd/sg) thought.
- **cintetvā** (cint VII, ger, indec) having thought.
- **ca pana** (indec) but.
- **tesam** (rel pron, m/dat/pl) to them.
- **na** (indec neg) not.
- **mayham** (pers pron, 1st/sg) my.
- **patikulenattho** [T-ins] **patikulena attho** (m-a/nom/sg) good with husband's clan
 - **patikulena** [T-gen] **patino kulena** (n-a/ins/sg) with husband's clan.
 - **pati** (m/stem) husband.
 - **kula** (n/stem) clan.
 - **attho** (m-a/nom/sg) good.
- **paṭikkhipi** (paṭi+(k)khip I*, aor act, 3rd/sg) rejected, refused.
- **sā** (dem pron, f/nom/sg) she.
- **tato paṭṭhāya** (adv) from that time, thence forth.
- **mahādānam** [K] **mahā dānam** (n-a/acc/sg) great offering.
 - **mahā** [form of mahant in compounds] (adj) great.
 - **dānam** (n-a/acc/sg) alms, offering.
- **pavattentī** (pa+vatt VII, ppr, f/nom/sg) giving.
- **samaṇabrahmaṇe** [D] **samaṇe (ca) brahmaṇe (ca)** (m-a/acc/pl) samanas and brahmins.
 - **samaṇe** (m-a/acc/pl) samanas.
 - **brahmaṇe** (m-a/acc/pl) brahmins.
- **santappesi** (sam+tapp VII, aor act, 3rd/sg) pleased, satisfied.

Trilinear:

- a) Jambudīpe kira pubbe pāṭaliputtanagare sattāsītikoṭinihitadhanam ekam setṭhikulam ahosi,
 - b) in ancient India / it is said / in the eastern / in the city of Pāṭaliputta / deposited wealth of eighty-seven crore / one / wealthy family / there was
 - c) It is said, in the eastern city of Pāṭaliputta in ancient India, there was a wealthy family (with) an accrued wealth of eighty-seven crore.
- a) tassa pana setṭhino ekāyeva dhītā ahosi nāmena buddhenināma,
 - b) of this / further / of merchant / one (and) only / daughter / there was / with the name / name of Buddheni
 - c) Also, there was the one and only daughter of this merchant with the name called Buddheni.
- a) tassā sattavassikakāle mātāpitaro kālamakaṇsu,
 - b) her / at the time of seven years old / mother and father / died
 - c) At the age of seven, her parents died.
- a) tasmim kule sabbam sāpateyyam tassāyeva ahosi,
 - b) in that / in family / all / property / just hers / became
 - c) All the property in that family entirely hers.

- a) sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharapaṭibhāgā piyāca ahosi manāpā,
- b) she / you know / beautiful / lovely / with the best / with beauty of complexion / endowed with / equal of a celestial nymph / and beloved / was / charming
- c) You know, endowed with the best beauty of complexion, equal of a celestial nymph, she was beautiful, lovely, charming and beloved.
- a) saddhā pasannā ratanattayamāmikā paṭivasati,
- b) faithful / virtuous / devoted to the Triple Gem / lives
- c) Faithful, virtuous and devoted to the Triple Gem (she) lives.
- a) tasmīm pana nagare seṭṭhisenāpati-uparājādayo tam attano pādaparikattam kāmayamānā manusse pesesum paṇṇakārehi saddhim,
- b) in that / however / in city / merchants, generals and viceroys upcoming / her / of own / state of wife / desiring / people / sent / with presents / with
- c) However, in that city, upcoming merchants, generals and governors, desiring her to be their wife, sent people with gifts.
- a) sā tam sutvā cintesi,
- b) she / that / having heard / thought
- c) Having heard that, she thought:
- a) mayham mātāpitaro sabbam vibhavam pahāya matā,
- b) my / mother and father / all / power / having renounced / are dead
- c) "My parents, who have renounced all power, are dead.
- a) mayāpi tathā gantabbaṁ,
- b) for me-too / likewise / it should be gone
- c) Likewise, it should be gone for me too.
- a) kiṁ me patikulena,
- b) what / for me / with husband's clan
- c) What (is) the husband's clan for me?
- a) kevalam vittavināsāya bhavati,
- b) only / for the loss of property / it is
- c) Only for the loss of property it is.
- a) mayā panimam dhanam buddhasāsane-yeva nidahitum vaṭṭatīti cintesi,
- b) by me / further-this / wealth / in the Buddhist order-just / to deposit / it is fit / thought
- c) Besides, it is fit just to contribute this wealth to the Buddhist order by me," (she) thought.
- a) cintetvā ca pana tesam na mayham patikulenathoti paṭikkhipi,
- b) having thought / but / to them / not / my / good with husband's clan / rejected
- c) But having thought (so), (she) rejected them, "Not good to be my husband's clan".
- a) sā tato paṭṭhāya mahādānam pavattentī samaṇabrahmaṇe santappesi.
- b) she / from that time / great offering / giving / samanas and brahmins / pleased
- c) From that time, making great offerings, she pleased the samanas and brahmins.

English:

In ancient India, in the eastern city of Paṭaliputta, there was a rich merchant's family with an accrued wealth of eighty-seven crore. This merchant had only a daughter named Buddheni. At the age of seven, Buddheni's parents died. The entire property of the family became hers. Endowed with great beauty, equal of a celestial nymph, Buddheni was a beautiful, lovely, charming and beloved girl. She lived a life faithful, virtuous and devoted to the Triple Gem. However, desiring her to be their wife, upcoming merchants, generals and governors in that city sent people to her with gifts. Learning about it, she thought: "My parents, who have relinquished control, have passed away. Likewise, it should be done away for me too. What is a marriage life for me?" "It is only for the loss of property. Besides, it is fit only to contribute this wealth to the Buddhist order by me," she thought. Having thought so, she rejected them, "Not good to be my husband's clan." From then, making great offerings, she pleased the samanas and brahmins.

Athāparabhāge eko assavāṇijako assa-vāṇijjāya pubbantāparantam gacchanto āgamma imasmīm gehe nivāsam gaṇhi, atha so vāṇijo tam disvā dhītusineham patiṭṭhāpetvā gandhamālavatthālaṅkārādīhi tassā upakārako hutvā gamanakāle amma etesu assesu tava ruccanakam assam gaṇhāhīti āha, sāpi asse oloketvā ekam sindhavapotakam disvā etam me dehīti āha, vāṇijo amma eso sindhavapotako, appamattā hutvā paṭijaggāhīti vatvā tam paṭipādetvā agamāsi, sāpi tam paṭijaggamānā ākāsagāmibhāvam ūnatvā sammā paṭijaggantī evam cintesi, puññakaraṇassa me sahāyo laddhoti, agatapubbāca me bhagavato sakalam mārabalam vidhametvā buddhabhūtassa jayamahābodhibhūmi, yannūnāham tatthagantvā bhagavato jayamahābodhim vandeyyanti cintetvā bahū rajatasuvaṇṇamālādayo kārāpetvā ekadivasam assam abhiruyha ākāsenā gantvā bodhimālake ṣhatvā āgacchantu-ayyā suvaṇṇamālā pūjetumti ugghosesi. Teneththa.

- **athāparabhāge** [sandhi] **atha aparabhāge**.
 - **atha** (ind) and then, now.
 - **aparabhāge** (adv) at a future date, later on.
- **eko** (num adj, m/nom/sg) one.
- **assavāṇijako** [T-gen] **assānaṁ vāṇijako** (m-a/nom/sg) trader of horses.
 - **assa** (m-a/stem) horse.
 - **vāṇijako** (m-a/nom/sg) merchant, trader.
- **assa-vāṇijjāya** [T-dat] **assānaṁ vāṇijjāya** (n-a/dat/sg) for trade of horses.
 - **assa** (m-a/stem) horse.
 - **vāṇijjāya** (n-a/dat/sg) for trade.
- **pubbantāparantam** [T-abl] **pubbantamhā aparantam** (adv) from East to West.
 - **pubbanta** (adj) the East.
 - **aparanta** (adj) the West.
- **gacchanto** (pres part, m/nom/sg) going.
- **āgamma** (ā+gam I, ger, indec) having come.
- **imasmīm** (dem pron, n/loc/sg) in this.
- **gehe** (n-a/loc/sg) in the house.
- **nivāsam** (m-a/acc/sg) shelter.
- **gaṇhi** ((g)gah V, aor act, 3rd/sg) took.
- **atha** (indec) and then, now.
- **so** (rel pron, m/nom/sg) that.
- **vāṇijo** (m-a/nom/sg) merchant, trader.
- **tam** (rel pron, f/acc/sg) her.
- **disvā** ((d)dis > pass I, ger, ind) having seen.
- **dhītusineham** [T-gen] **dhītu sineham** (m-a/acc/sg) affection of daughter.
 - **dhītu** (f-ar/stem) daughter.
 - **sineham** (m-a/acc/sg) affection, love.
- **patiṭṭhāpetvā** (pati+ṭṭhāpetvā VII, ger, indec) having established.
- **gandhamālavatthālaṅkārādīhi** [D] **gandham** (ca) **mālam** (ca) **vattham** (ca) **alaṅkāra** (ca) **ādīhi** (ca) (adj, m/ins/pl) with perfume, garland, garment, ornament and so on.
 - **gandha** (m-a/stem) perfume.
 - **mālā** (f-ā/stem) garland.
 - **vattha** (n/stem) garment.
 - **alaṅkāra** (m-a/stem) ornament.
 - **ādī** (n/ins/pl) and so on.
- **tassā** (rel pron, f/dat/sg) to her.
- **upakārako** (adj, m/nom/sg) one who helps.
- **hutvā** (hū I, ger, ind) having been.

- **gamanakāle** [K] **gamana kāle** (m-a/loc/sg) at time of going.
 - **gamana** (n/stem) going.
 - **kāle** (m-a/loc/sg) at time.
- **amma** (indec) dear, my lady.
- **etesu** (rel pron, m/loc/pl) among these.
- **assesu** (m-a/loc/pl) among horses.
- **tava** (pers pron, 2nd/sg) for you.
- **ruccanakam** (adj, m/acc/sg) pleasing, satisfying.
- **assam** (m-a/acc/sg) horse.
- **gaṇhāhi** ((g)gah V, imp, 2nd/sg) take.
- **āha** (substitue for **brū** I*, past perfect, 3rd/sg) said.
- **sāpi** [sandhi] sā pi.
 - **sā** (dem pron, f/nom/sg) she.
 - **pi** (ind) just that many.
- **asse** (m-a/acc/pl) horses.
- **oloketvā** (o+lok VII, ger, ind) having examined, inspected.
- **ekam** (num adj, m/acc/sg) one.
- **sindhavapotakam** [K] **sindhavam potakam** (m/acc/sg) Sindh colt.
 - **sindhava** (adj/stem) Sindh horse.
 - **potakam** (m/acc/sg) the young of an animal.
- **disvā** ((d)dis > pass I, ger, ind) having seen.
- **etam** (rel pron, m/acc/sg) this.
- **me** (pers pron, 1st/sg) to me.
- **dehi** (dā I, imperative, 2nd/sg) give.
- **āha** (substitute for **brū** I*, past perfect, 3rd/sg) said.
- **vāṇijo** (m-a/nom/sg) merchant, trader.
- **amma** (ind) dear, my lady.
- **eso** (rel pron, m/nom/sg) this.
- **sindhavapotako** [K] **sindhavo potako** (m/nom/sg) Sindh colt.
 - **sindhava** (adj/stem) Sindh horse.
 - **potako** (m/nom/sg) the young of an animal.
- **appamattā** (adj, f/nom/sg) careful.
- **hutvā** (hū I, ger, ind) having been.
- **paṭijaggāhi** (paṭi+jagg I, imperative, 2nd/sg) look after, take care of.
- **vatvā** (vac I, ger, ind) having spoken, said.
- **tam** (rel pron, m/acc/sg) it.
- **paṭipādetvā** (paṭi+pad III, ger, ind) having given to, offered, presented.
- **agamāsi** (gam I, aor act, 3rd/sg) went.
- **sāpi** [sandhi] sā pi.
 - **sā** (dem pron, f/nom/sg) she.
 - **pi** (ind) and also.
- **tam** (rel pron, n/acc/sg) it.
- **paṭijaggamānā** (paṭi+jagg I, present act participle, f/nom/sg) looking after, taking care of.
- **ākāsagāmibhāvam** [T-loc] **ākāsagāmiṁ bhāvam** (m-a/acc/sg) ability to move in sky.
 - **ākāsa** (m-a/stem) sky.
 - **gāmi** (adj/stem) going.
 - **bhāvam** (m-a/acc/sg) condition, nature.

- **ñatvā** ((ñ)ñā V, ger, ind) having known.
- **sammā** (ind) thoroughly, properly, rightly.
- **paṭijaggantī** (paṭi+jagg I, present act participle, f/nom/sg) looking after, taking care of.
- **evaṁ** (adv) thus.
- **cintesi** (cint VII, aor act, 3rd/sg) thought.
- **puññakaraṇassa** [T-acc] **puññam karaṇassa** (n/gen/sg) of doing good.
 - **puñña** (n/stem) good, merit.
 - **karaṇassa** (n/gen/sg) of doing.
- **me** (pers pron, 1st/sg) my.
- **sahāyo** (m-a/nom/sg) friend.
- **laddho** (labh I, past participle, m/nom/sg) obtained.
- **agatapubbāca** [sandhi] **agatapubbā ca**.
 - **agatapubbā** [T-loc] **(n)a gata pubbā** (adj, f/nom/sg) not gone before.
 - **na** (ind neg) not.
 - **gata** (gam I, past participle, stem) gone.
 - **pubbā** (adj, f/nom/sg) before.
 - **ca** (conj) and.
- **me** (pers pron, 1st/sg) by me.
- **bhagavato** (m-ant/gen/sg) of the Blessed One.
- **sakalam** (adj, n/acc/sg) whole, entire.
- **mārabalam** [T-gen] **mārassa balam** (n/acc/sg) Mara's force.
 - **māra** (m-a/stem) Mara.
 - **balam** (n/acc/sg) force.
- **vidhametvā** (vi+dhmā VII, ger, ind) having destroyed.
- **buddhabhūtassa** (m/gen/sg) of one who become the Buddha.
 - **buddha** (m-a/stem) Buddha.
 - **bhūtassa** (bhū I, past participle, m/gen/sg) of one who become.
- **jayamahābodhibhūmi** [T-gen] **jayamahābodhiyā bhūmi** (f-i/nom/sg) place of victory and great enlightenment.
 - **jaya** (m-a/stem) victory, conquest.
 - **mahā** (adj) great.
 - **bodhi** (f-i/stem) enlightenment.
 - **bhūmi** (f-i/nom/sg) place.
- **yannūnāham** [sandhi] **yam nūna aham**: now then let me.
 - **yam nūna** (ind) what if.
 - **aham** (pers pron, 1st/sg) I.
- **tattha** (adv) there.
- **gantvā** (gam I, ger, ind) having gone.
- **bhagavato** (m-ant/gen/sg) of the Blessed One.
- **jayamahābodhim** [D] **jayam (ca) mahābodhim (ca)** (f-i/acc/sg) victory and great enlightenment.
 - **jaya** (m-a/stem) victory, conquest.
 - **mahā** (adj) great.
 - **bodhim** (f-i/acc/sg) enlightenment.
- **vandeyyam** (vand I, optative act, 1st/sg) should pay homage.
- **cintetvā** (cint VII, ger, ind) having thought.
- **bahū** (adj, m/acc/pl) many.
- **rajatasuvaṇṇamālādayo** (m-i/acc/pl) garlands of silver, gold and others.
 - **rajata** (n-a/stem) silver.

- **suvaṇṇa** (n-a/stem) gold.
 - **mālā** (f-ā/stem) garland.
 - **ādayo** (adj, m-i/acc/pl) and others.
- **kārāpetvā** (kar VI, ger, ind) having got made.
- **ekadivasam [K] ekam divasam** (m/acc/sg) one day.
 - **eka** (num adj/stem) one.
 - **divasam** (m/acc/sg) day.
- **assam** (m-a/acc/sg) horse.
- **abhiruyha** (**abhi+ruh** I*, ger, ind) having mounted.
- **ākāsenā** (m-a/ins/sg) through sky.
- **gantvā** (**gam** I, ger, ind) having gone.
- **bodhimālake** (m-a/loc/sg) in the enclosure of the Bodhi tree.
 - **bodhi** (f-i/stem) of Bodhi.
 - **mālake** (m-a/loc/sg) in the (consecrated) enclosure.
- **ṭhatvā** ((t)ṭhā I, ger, ind) having stood.
- **āgacchantu-ayyā** [sandhi] **āgacchantu ayyā**.
 - **āgacchantu** (ā+gam I, imperative, 3rd/pl) let them come.
 - **ayyā** (adj/nom/pl) noble ones.
- **suvaṇṇamālā** (f-ā/acc/pl) beautiful garlands.
 - **suvaṇṇa** (adj/stem) beautiful.
 - **mālā** (f-ā/acc/pl) garlands.
- **pūjetum** (**pūj** VII, inf, ind) to offer.
- **ugghosesi** (**ud+ghoseti** VII, aor act, 3rd/sg) shouted.
- **tenettha** [sandhi] tena ettha.
 - **tena** (adv) thereby.
 - **ettha** (adv) now.

Trilinear:

- a) Athāparabhāge eko assavāṇijako assa-vāṇijjāya pubbantāparantam gacchanto āgamma imasmīm gehe nivāsam gaṇhi,
 - b) and then-later on / one / trader of horses / for trade of horses / from East to West / going / having come / in this / in house / shelter / took
 - c) And later on, one horse trader travelling from East to West came and took shelter in this house.
- a) atha so vāṇijo tam disvā dhītusineham patiṭṭhāpetvā gandhamālavatthālaṅkāradīhi tassā upakārako hutvā gamanakāle amma etesu assesu tava ruccanakam assam gaṇhāhīti āha,
 - b) and then / that / trader / her / having seen / affection of daughter / having established / with perfume, garland, garment, ornament and so on / to her / one who helps / having been / at time of going / my lady / pleasing / horse / take / said
 - c) Then, that trader saw her, established the affection of a daughter, became one who helped her with perfume, garland, garment, ornament and so on, and at the time of going, said, "My lady, take the pleasing horse."
- a) sāpi asse oloketvā ekam sindhavapotakam disvā etaṁ me dehīti āha,
 - b) she-just that many / horses / having examined / one / Sindh colt / having seen / this / to me / give / said
 - c) She examined just that many horses, and having seen one Sindh colt, said, "Give this to me."

- a) vāṇijo amma eso sindhavapotako, appamattā hutvā paṭijaggāhīti vatvā tam paṭipādetvā agamāsi,
 b) trader / my lady / this / Sindh colt / careful / having been / take care of / having said / it / presented / went
 c) "My lady, this (is) a Sindh colt. Be careful and take care of (it)," having said, the trader presented (it) and went (away).
- a) sāpi tam paṭijaggamānā ākāsagāmibhāvam ūnatvā sammā paṭijaggantī evam cintesi,
 b) she-and also / it / looking after / ability to fly / having known / properly / taking care of / thus / thought
 c) And also, looking after it, knowing (its) ability to fly and tending to (it) well, she thought:
- a) puññakaraṇassa me sahāyo laddhoti,
 b) of doing good / my / friend / obtained
 c) "My friend, obtained of doing good.
- a) agatapubbāca me bhagavato sakalam mārabalam vidhametvā buddhabhūtassa jayamahābodhibhūmi,
 b) not gone before-and / by me / of the Blessed One / entire / Mara's force / having destroyed / of the one who become the Buddha / place of victory and great enlightenment
 c) The place of victory and great enlightenment, of the one who destroyed the entire Mara's force and become the Buddha, of the Blessed One, and (is) not gone before by me.
- a) yannūnāham tattha gantvā bhagavato jayamahābodhim vandeyyanti
 b) now then let me / there / having gone / of the Blessed One / great sacred Bodhi / should pay homage
 c) Then, let me now go there and pay homage to the great sacred Bodhi (tree) of the Blessed One.",
- a) cintetvā bahū rajatasuvanṇamālādayo kārāpetvā ekadivasam assam abhiruyha ākāsenā gantvā bodhimālake ṭhatvā āgacchantu-ayyā suvanṇamālā pūjetumti ugghosesi.
 b) having thought / many / garlands of silver, gold and others / having got made / one day / horse / having mounted / through sky / having gone / in the enclosure of the Bodhi tree / having stood / let ... come / noble ones / beautiful garlands / to offer / shouted
 c) (she) thought, got many garlands of silver, gold and others made, mounted the horse and flew through the sky (for) one day, stood in the enclosure of the Bodhi tree, and shouted, "Let the noble ones come to offer beautiful garlands."
- a) tenettha.
 b) there / now
 c) There and then.

English:

Later on, a horse trader travelling from East to West came and took shelter in her house. Seeing Buddheni, the trader established the affection of a daughter, and helped her with perfume, garland, garment, ornament and so on. At the time of departure, he said, "My lady, take the horse you like."

Buddheni examined his many horses, and having seen one Sindh colt, she said, "Give this to me."

"My lady, this is a Sindh colt. Be careful and take care of it," having said that, the trader presented the horse to her and went away.

While looking after the horse, she thought: "My friend, obtained of doing good. I have not gone to the place of the great sacred Bodhi tree before, where the Blessed One destroyed the entire Mara's force and become the Buddha"

And when knowing its ability to fly and tending to it well, "Then, let me now go there and pay homage to the great sacred Bodhi tree of the Blessed One," she thought.

She got many garlands of silver, gold and others made, mounted the horse and flew through the sky for one day, arrived at the enclosure of the Bodhi tree, and exclaimed, "Let the noble ones come to offer beautiful garlands."

Yato paṭṭhāyaham buddha, sāsane suddhamānasā;
pasannā tena saccena, mamānuggahabuddhiyā.

Āgacchantu namassantu, bodhim pūjentu sādhukam;
soṇṇamālāhi sambuddha, puttā ariyasāvakā.

Sutvā tam vacanam ayyā, bahū sīhalavāsino;
āgamma nabhasā tattha, vandim̄su ca mahim̄su cāti.

- **yato** (adv.) from which time, since.
- **paṭṭhāyaham** [sandhi] **paṭṭhāya aham**.
 - **paṭṭhāya** (pa+(t)thā I, ger, ind) having started out.
 - **aham** (pers pron, 1st/sg) I.
- **buddha** (m-a/stem) of Buddha.
- **sāsane** (n-a/lco/sg) in teaching.
- **suddhamānasā** [K] **suddhā mānasā**
 - **suddha** (adj/stem) purified.
 - **mānasā** (n-as/abl/sg) from mind.
- **pasannā** (adj) pleased.
- **tena** (rel pron, n/ins/sg) with that.
- **saccena** (n-a/ins/sg) with truth.
- **mamānuggahabuddhiyā** = **mama anuggaha buddhiyā**.
 - **mama** (pers pron, 1st/sg) to•for me.
 - **anuggaha** (m-a/stem) compassion.
 - **buddhiyā** (f-i/ins/sg) with wisdom.
- **āgacchantu** (ā+gam I, imperative act, 3rd/pl) let them come.
- **namassantu** (namassati I, imperative act, 3rd/pl) let them honour.
- **bodhim** (f-i/acc/sg) Bodhi.
- **pūjentu** (pūj VII, imperative act, 3rd/pl) let them venerate.
- **sādhukam** (adv) well, thoroughly.
- **soṇṇamālāhi** [K] **soṇṇāhi mālāhi** (f-ā/ins/pl) with golden garlands.
 - **soṇṇa** (adj, stem) golden.
 - **mālāhi** (f-ā/ins/pl) with garlands.
- **sambuddha** (m-a/stem) the self-enlightened one.
- **puttā** (m-a/nom/pl) sons.
- **ariyasāvakā** [K] **ariyā sāvakā** (m-a/nom/pl) noble disciples.
 - **ariya** (adj, stem) noble.
 - **sāvakā** (m-a/nom/pl) disciples.
- **sutvā** ((s)su V, ger, ind) having heard.
- **tam** (rel pron, n/acc/sg) that.
- **vacanam** (n-a/acc/sg) word.
- **ayyā** (adj, m/nom/pl) noble ones.
- **bahū** (adj, m/nom/pl) many.
- **sīhalavāsino** [K] **sīhaļa vāsino** (adj/nom/pl) people living in Ceylon.
 - **sīhaļa** (m-a, stem) Ceylon (Sri Lanka).
 - **vāsino** (adj/nom/pl) living in.
- **āgamma** (ā+gam I, ger, ind) having come.
- **nabhasā** (n-a/gen/sg) of the clouds.

- **tattha** (adv) there.
- **vandimsu** (**vand** I, aor act, 1st/sg) paid homage.
- **ca** (conj) and.
- **mahimsu** (**mah** I, aor act, 1st/sg) revered.
- **ca** (conj) and.

Trilinear:

- a) Yato paṭṭhāyaham buddha, sāsane suddhamānasā;
- b) from which time / having started out-I / of Buddha / in teaching / from purified mind
- c) From the time which I have started out in the Buddha's teaching, from a purified mind;
- a) pasannā tena saccena, mamānuggahabuddhiyā.
- b) pleased / with that / with truth / with wisdom and compassion for me
- c) pleased with that truth, with wisdom and compassion for me.
- a) Āgacchantu namassantu, bodhim pūjentu sādhukam;
- b) let ... come / let ... honour / Bodhi tree / let ... venerate / well
- c) Let (them) come, honour and venerate well the Bodhi tree
- a) soṇṇamālāhi sambuddha, puttā ariyasāvakā.
- b) with golden garlands / of the self-enlightened one / sons / noble disciples
- c) with golden garlands; sons, noble disciples of the self-enlightened one.
- a) Sutvā tam vacanam ayyā, bahū sīhaļavāsino;
- b) having heard / that / word / noble ones / many / people living in Ceylon
- c) The noble ones, many are people living in Ceylon, having heard that word,
- a) āgamma nabhasā tattha, vandimsu ca mahimsu cāti.
- b) having come / of the clouds / there / paid homage / and / revered / and
- c) came there of the clouds, paid homage and revered (it).

English:

From the time which I commenced, with a purified mind, in the Buddha's teaching,
I am pleased with that truth, with wisdom for me, with compassion for me.

Sons, noble disciples of the self-enlightened one, let them come,
to the Bodhi tree with golden garlands, honour and venerate well.

The noble ones, many are people living in Ceylon, heard the words,
came to the Bodhi tree through the clouds, paid homage and revered.

Tatoppabhuti sā kumārikā buddhasāsane atīva pasannā niccameva assamabhiruyha āgantvā ariyehi saddhim mahābodhim suvaṇṇamālāhi pūjetvā gacchat, atha pātaliputtanagaropavane vanacarā tassā abhiṇham gacchantiyā ca āgacchantiyā ca rūpasampattim disvā rañño kathesum. Mahārāja evarūpā kumārikā assa mabhiruyhaāgantvā nibandham vanditvā gacchat. Devassānurūpā aggamahesī bhavitunti.

Rājā tam sutvā “Tena hi bhane gaṇhatha nam kumāriṁ mama aggamahesī karomī”ti, purise payojesi.

Tena payuttā purisā Bodhi-pūjam katvā āgacchantim gaṇhāmā’ti tattha nilīnā gahaṇa-sajjā aṭṭhamṣu. Tadā sā kumārikā assam abhiruyha Mahā-Bodhimanḍam gantvā vītarāgehi saddhim pupphapūjam katvā vanditvā nivatti. Atha tesu eko Dhammarakkhitathero nāma tassā evamāha: “Bhagini, tvam antarāmagge corā gaṇhitukāmā ṛhitā. Asukhaṭṭhānam patvā appamattā sīgham gacchā”ti.

Sā pi gacchantī tam thānam patvā corehi anubandhitā assassa pañhiyā saññam datvā pakkami. Corā pacchato pacchato anubandhimṣu. Asso vegam janetvā ākāsamullanghi. Kumārikā vegam sandhāretum asakkontī assassa piṭṭhito parigilitvā patantī - mayā katupakāram sara puttāti āha. So patantim disvā vegena gantvā piṭṭhiyam nisīdāpetvā ākāsato netvā sakatthāne yeva patiṭṭhāpesi. Tasmā:

- **tatoppabhuti** (adv) from that time.
- **sā** (rel pron, f/nom/sg) that.
- **kumārikā** (f-ā/nom/sg) girl.
- **buddhasāsane** [T-gen] **buddhassa sāsane** (n-a/lco/sg) in teaching of the Buddha.
 - **buddha** (m-a/stem) of Buddha.
 - **sāsane** (n-a/loc/sg) in teaching.
- **atīva** [sandhi] **ati iva** (ind) very much.
- **pasannā** (adj) pleased.
- **niccameva** [sandhi] **niccam eva**.
 - **niccam** (adv) perpetually, constantly, always.
 - **eva** (adv) so.
- **assamabhiruyha** [sandhi] **assam abhiruyha**.
 - **assam** (m-a/acc/sg) horse.
 - **abhiruyha** (**abhi+ruh** I*, ger, ind) having mounted.
- **āgantvā** (ā+gam I, ger, ind) having come.
- **ariyehi** (n-a/ins/pl) with the nobles.
- **saddhim** (ind) with.
- **mahābodhim** (f-i/acc/sg) great Bodhi.
 - **mahā** (adj) great.
 - **bodhim** (f-i/acc/sg) Bodhi.
- **suvaṇṇamālāhi** (f-ā/ins/pl) with beautiful garlands.
 - **suvaṇṇa** (adj/stem) beautiful.
 - **mālāhi** (f-ā/ins/pl) with garlands.
- **pūjetvā** (pūj VII, ger, ind) having venerated.
- **gacchat** (gam I, pres act, 3rd/sg) goes.
- **atha** (ind) and then, now.
- **pātaliputtanagaropavane** [T-gen] **pātaliputtanagaropavane** (n-a/loc/sg) in the wood near the city of Pātaliputta.
 - **pātaliputta** (m-a/stem) Pātaliputta or Pātaligāma, the capital of ancient Magadha, situated near modern Patna.
 - **nagaropavane** [sandhi] **nagara upavane** (n-a/loc/sg) in the wood near the city.

- **vanacarā** (n-a/nom/pl) foresters.
 - **vana** (n-a/stem) forest.
 - **carā** (adj, n/nom/pl) walking.
- **tassā** (rel pron, f/gen/sg) her.
- **abhiñham** (adv) repeatedly, continuously, often.
- **gacchantiyā** (gam I, pres act participle, f/gen/sg) of going.
- **ca** (conj) and.
- **āgacchantiyā** (ā+gam I, pres act participle, f/gen/sg) of coming.
- **ca** (conj) and.
- **rūpasampattim** [T-gen] **rūpassa sampattim** (f-i/acc/sg) beauty.
 - **rūpa** (n-a/stem) form, appearance.
 - **sampattim** (f-i/acc/sg) excellency.
- **disvā** ((d)dis > pass I, ger, ind) having seen.
- **rañño** (m-an/dat/sg) to king.
- **kathesum** (kath VII, aor act, 3rd/pl) reported.
- **mahārāja** [K] **mahā rāja** (m-an/voc/sg) great king.
 - **mahā** [form of **mahant** in compounds] (adj) great.
 - **rāja** (m-an/voc/sg) king.
- **evarūpā** (adj, f/nom/sg) of such beauty.
- **kumārikā** (f-ā/nom/sg) girl.
- **assamabhiruya** [sandhi] **assam abhiruya**.
 - **assam** (m-a/acc/sg) horse.
 - **abhiruya** (**abhi+ruh** I*, ger, ind) having mounted.
- **āgantvā** (ā+gam I, ger, ind) having come.
- **nibandham** (adv) frequently.
- **vanditvā** (vand I, ger, ind) having paid homage.
- **gacchati** (gam I, pres act, 3rd/sg) goes.
- **devassānurūpā** [T-dat] **devassa anurūpā** (f-ā/nom/sg) one suitable to king.
 - **devassa** (m-a/dat/sg) to king.
 - **anurūpā** (adj, f/nom/sg) suitable, adequate, seeming, fit, worthy.
- **aggamahesi** [K] **aggā mahesi** (f-ī/nom/sg) queen consort.
 - **aggā** (adj, stem) chief.
 - **mahesi** (f-ī/nom/sg) queen.
- **bhavitum** (bhū I, inf, ind) to be.
- **rājā** (m-an/nom/sg) king.
- **taṁ** (rel pron, n/acc) that.
- **sutvā** ((s)su V, ger, ind) having heard.
- **tenahi** [sandhi] **tena hi**.
 - **tena** (rel pron, n/acc) with that.
 - **hi** (ind) indeed.
- **bhaṇe** [a term of address used by superiors to subordinates].
- **gaṇhatha** ((g)gah V, imperative, 2nd/pl) seize.
- **naṁ** (rel pron, f/acc) that.
- **kumārim** (f-ī/acc/sg) girl.
- **mama** (pers pron, 1st/sg) my.
- **aggamahesim** [K] **aggā mahesim** (f-ī/acc/sg) queen consort.
 - **aggā** (adj, stem) chief.

- **mahesim** (f-ī/acc/sg) queen.
- **karomi** (**kar** VI, imperative, 1st/sg) let me make.
- **purise** (m-a/acc/pl) men.
- **payojesi** (**pa+yuj** VII, past act, 3rd/sg) employed.
- **tena** (rel pron, n/acc) with that.
- **payuttā** (**pa+yuj** VII, past participle, 3rd/pl) employed.
- **purisā** (m-a/nom/pl) men.
- **bodhipūjam** [T-gen] **bodhiyā pūjam** (f-ā/acc/sg) veneration of the Bodhi.
 - **bodhi** (f-i/stem) Bodhi.
 - **pūjam** (f-ā/acc/sg) veneration, offering.
- **katvā** (**kar** VI, ger, ind) having done.
- **āgacchantiṁ** (pres part, f/acc/sg) coming.
- **gaṇhāma** ((g)gah V, imperative, 1st/pl) let us seize.
- **tattha** (adv) there.
- **nilinā** (ni+līyati I, past participle, m/nom/pl) hidden.
- **gahaṇasajjā** [K] **gahaṇassa sajjā** (adj, m/nom/pl) ready for seizing.
 - **gahaṇa** (adj, stem) seizing.
 - **sajjā** (adj, m/nom/pl) ready.
- **aṭṭhamsu** ((t)ṭhā I, aor act, 3rd/pl) stood.
- **tadā** (adv) then.
- **sā** (rel pron, f/nom/sg) that.
- **kumārikā** (f-ā/nom/sg) girl.
- **assamabhiruyha** [sandhi] **assam abhiruyha**.
 - **assam** (m-a/acc/sg) horse.
 - **abhiruyha** (**abhi+ruh** I*, ger, ind) having mounted.
- **mahābodhimandam** [T-gen] **mahābodhiyā maṇḍam** (m-a/acc/sg) best part of the great Bodhi tree.
 - **mahā** (adj) great.
 - **bodhi** (f-i/stem) Bodhi.
 - **maṇḍam** (m-a/acc/sg) best part.
- **gantvā** (**gam** I, ger, ind) having gone.
- **vītarāgehi** [K] **vītehi rāgehi** (m-a/ins/pl) with the passionless ones.
 - **vīta** (adj, stem) free from.
 - **rāgehi** (m-a/ins/pl) with passion.
- **saddhim** (ind) with.
- **pupphapūjam** [T-gen] **pupphānam pūjam** (f-ā/acc/sg) offering of flowers.
 - **puppha** (n/stem) flower.
 - **pūjam** (f-ā/acc/sg) veneration, offering.
- **katvā** (**kar** VI, ger, ind) having done.
- **vanditvā** (**vand** I, ger, ind) having paid homage.
- **nivatti** (ni+vatt I, aor act, 3rd/sg) turned back.
- **atha** (ind) and then, now.
- **tesu** (rel pron, m/loc) among them.
- **eko** (num adj, m/nom/sg) one.
- **dhammarakkhitatthero** (m-a/nom/sg) Elder Dhammarakkhita.
 - **thera** (m-a/nom/sg) elder.
- **nāma** (ind) by name.
- **tassā** (rel pron, f/dat/sg) to her.

- **evamāha** [sandhi] **evam̄ āha**.
 - **evam̄** (adv) thus.
 - **āha** (substitute for **brū** I*, perfect, 3rd/sg) spoke.
- **bhagini** (f-ī/voc/sg) sister.
- **tvam̄** (pers pron, 2nd/sg) you.
- **antarāmagge** (m-a/loc/sg) on the way.
 - **antarā** (adv) midway, in between.
 - **magge** (m-a/loc/sg) on the road.
- **corā** (m-a/nom/pl) thieves.
- **gaṇhitukāmā** = **gaṇhitum̄ kāmā** (adj, m/nom/pl) wishing to seize.
 - **gaṇhitum̄** ((g)gah V, inf, ind) to seize.
- **ṭhitā** ((t)ṭhā I, past participle, m/nom/pl) stood.
- **asukaṭṭhānam̄** [K] **asuka ṭhānam̄** (n-a/acc/sg) such a place.
 - **asuka** = **asuka** (adj/stem) such a one.
 - **ṭhānam̄** (n-a/acc/sg) place.
- **patvā** (pa+āp V, ger, ind) having reached, arrived at.
- **appamattā** (adj, f/nom/sg) careful.
- **sīgham̄** (adv) quickly.
- **gaccha** (gam I, imperative, 2nd/sg) go.
- **sā** (rel pron, f/nom/sg) she.
- **pi** (enc, ind) now [continuing the story].
- **gacchantī** (pres part, f/nom/sg) going.
- **tam̄** (rel pron, n/acc) that.
- **ṭhānam̄** (n-a/acc/sg) place.
- **patvā** (pa+āp V, ger, ind) having reached, arrived at.
- **corehi** (m-a/ins/pl) by thieves.
- **anubandhitā** (anu+bandh I, past participle, f/nom/sg) pursued.
- **assassa** (m-a/dat/sg) to horse.
- **pañhiyā** (f-i/ins/sg) with the heel.
- **saññam̄** (f-ā/acc/sg) gesture.
- **datvā** (dā I, ger, ind) having given.
- **pakkāmi** (pa+(k)kam I, aor act, 3rd/sg) went on/away.
- **corā** (m-a/nom/pl) thieves.
- **pacchato pacchato** (adv) close behind. pacchato (adv) behind.
- **anubandhim̄su** (anu+bandh I, pres act, 3rd/pl) pursued.
- **asso** (m-a/nom/sg) horse.
- **vegam̄** (m-a/acc/sg) speed.
- **janetvā** (jan VII, ger, ind) having caused to produce.
- **ākāsamullaṅghi** [sandhi] ākāsam̄ ullaṅghi.
 - **ākāsam̄** (m-a/acc/sg) sky.
 - **ullaṅghi** (ud+langh I, aor act, 3rd/sg) rose.
- **kumārikā** (f-ā/nom/sg) girl.
- **vegam̄** (m-a/acc/sg) speed.
- **sandhāretum̄** (sam̄+dhar VII, inf, ind) to bear.
- **asakkontī** (a+sak(k) VI, present participle, f/nom/sg) being unable to.
- **assassa** (m-a/gen/sg) of horse.
- **piṭṭhito** (f-i/abl/sg) from the back.

- **parigalitvā** (pari+gal I, ger, ind) having glided off.
- **patantī** (pat I, present participle, f/nom/sg) falling.
- **mayā** (pers pron, 1st/sg) by me.
- **katūpakāram** [K] **kata** **upakāram** [sandhi] **kata upakāram** (m-a/acc/sg) given favour.
 - **kata** (kar VI, past participle, stem) done.
 - **upakāram** (m-a/acc/sg) service, help, benefit, obligation, favour.
- **sara** (sar I, imperative, 2nd/sg) remember.
- **puttā** (m-a/voc/sg) son.
- **āha** (substitute for **brū** I*, past perfect, 3rd/sg) said.
- **so** (rel pron, m/nom/sg) it.
- **patantim** (pat I, present participle, f/acc/sg) falling.
- **disvā** ((d)dis > pass I, ger, ind) having seen.
- **vegenā** (m-a/ins/sg) with speed. (adv) quickly.
- **gantvā** (gam I, ger, ind) having gone.
- **piṭṭhiyam** (f-i/loc/sg) on the back.
- **nisidāpetvā** (ni+sid VII, ger, ind) having got seated.
- **ākāsato** (m-a/abl/sg) from sky.
- **netvā** (nī I, ger, ind) having carried away.
- **sakaṭṭhāne** [T-gen] **sakassa** **ṭhāne** (n-a/loc/sg) in own position.
 - **saka** (adj, stem) one's own.
 - **ṭhāne** (n-a/loc/sg) in place, position.
- **eva** (adv) just.
- **patiṭṭhāpesi** (pati+(t)ṭhā VII, caus aor act, 3rd/sg) established.
- **tasmā** (ind) therefore.

Trilinear:

- a) Tatoppabhatti sā kumārikā buddhasāsane atīva pasannā niccameva assamabhiruyha āgantvā ariyehi saddhim mahābodhim suvaṇṇamālāhi pūjetvā gacchatī,
 - b) from that time / that / girl / in teaching of the Buddha / very much / pleased / always-so / having mounted the horse / having come / with the nobles / with / great Bodhi / with beautiful garlands / having venerated / goes
 - c) From that time, that girl, very much pleased in the teaching of the Buddha, always so mounts the horse, comes with the nobles, venerates the great Bodhi with beautiful garlands, and goes.
- a) atha pāṭaliputtanagaropavane vanacarā tassā abhiṇham gacchantiyā ca āgacchantiyā ca rūpasampattim disvā ranno kathesum.
 - b) and then / in the wood near the city of Pātaliputta / foresters / her / repeatedly / of going and / of coming and / beauty / having seen / to king / reported
 - c) And then, foresters, having seen (her) beauty of her going and coming repeatedly in the wood near the city of Pātaliputta, reported to the king.
- a) Mahārāja evarūpā kumārikā assamabhiruyha āgantvā nibandham vanditvā gacchatī.
 - b) great king / of such beauty / girl / having mounted the horse / having come / frequently / having paid homage / goes
 - c) "Great king, a girl of such beauty mounts the horse, comes and pays homage frequently, and goes.

- a) Devassā nurūpā aggamahesī bhavitunti,
 b) one suitable to king / queen consort / to be
 c) (She is) the one suitable to be the queen consort for the king."
- a) rājā tam sutvā tenahi bhaṇe gaṇhatha nam kumārim,
 b) king / that / having heard / with that-indeed / people / seize / that / girl
 c) Having heard that, the king hired the men, "With that, people, seize that girl.
- a) mama aggamahesiṁ karomīti purise payojesi,
 b) my / queen consort / let ... make / men / employed
 c) Let me make (her) my queen consort."
- a) tena payuttā purisā bodhipūjam katvā āgacchantim gaṇhāmāti tattha nilinā gahaṇasajjā aṭṭhamṣu,
 b) with that / employed / men / veneration of the Bodhi tree / having done / coming / let ... seize / there / hidden / ready for seizing / stood
 c) With that, the enlisted men stood there, hidden and ready to seize (Buddheni), "Let's seize (her) coming, having done the veneration of the Bodhi tree."
- a) tadā sā kumārikā assamabhiruyha mahābodhimāṇḍam gantvā vītarāgehi saddhim pupphapūjam katvā vanditvā nivatti,
 b) then / that / girl / horse-having mounted / [to] best part of the great Bodhi tree / having gone / with the passionless ones / with / offering of flowers / having done / having paid homage / turned back
 c) Then, that girl mounted the horse, went to the best part of the great Bodhi tree, made offering of flowers with the saints, paid homage, and turned back.
- a) atha tesu eko dhammarakkhitathero nāma tassā evamāha,
 b) now / among them / one / Elder Dhammarakkhita / by name / to her / thus / spoke
 c) Now, among them (is) one, Elder Dhammarakkhita by name, (who) spoke to her
 d) thus:
- a) bhagini tvam antarāmagge corā gaṇhitukāmā ṛhitā,
 b) sister / you / on the way / thieves / wishing to seize / stood
 c) "Sister, thieves stood wishing to seize you on the way.
- a) asukaṭhānam patvā appamattā sīgham gacchāti,
 b) such a place / having reached / careful / quickly / go
 c) Having reached such a place, be careful and go quickly."
- a) sā pi gacchantī tam ṛhānam patvā corehi anubandhitā assassa pañhiyā saññam datvā pakkāmi,
 b) she / now / going / that / place / having reached / by thieves / pursued / to horse / with the heel / gesture / having given / went on
 c) Now, going, she reached that place, being pursued by the thieves, gave gesture to the horse with the heel, and went on.
- a) corā pacchato pacchato anubandhiṣu.
 b) thieves / close behind / pursued
 c) The thieves pursued closely behind.

- a) Asso vegam janetvā ākāsamullaṅghi,
 - b) horse / speed / having caused to produce / [to] sky / rose
 - c) The horse picked up speed and rose to the sky.
-
- a) kumārikā vegam sandhāretum asakkontī assassa piṭṭhito parigalitvā patantī mayā katūpakāram sara puttāti āha,
 - b) girl / speed / to bear / being unable to / of horse / from the back / having glided off / falling / by me / given favour / remember / son / said
 - c) Being unable to bear the speed, the girl, gliding off from the back of the horse and falling, said, "Son, remember the favour given by me."
-
- a) so patantim disvā vegenā gantvā piṭṭhiyam nisīdāpetvā ākāsato netvā sakatthāne yeva patiṭṭhāpesi.
 - b) it / falling / having seen / quickly / having gone / on the back / having got seated / from sky / having carried away / in own position / just / established
 - c) It saw (the girl) falling, went quickly, got (her) seated on (its) back, carried (her) away from the sky, and stabilised in its position.
-
- a) tasmā.
 - b) therefore
 - c) Therefore:

English:

From that time, Buddheni, who is very much pleased with the Buddha's teaching, always ride the horse, and come and goes with the nobles to venerate the great Bodhi tree with beautiful garlands. Now, the foresters saw her coming and leaving repeatedly in the wood near the city of Pātaliputta, and reported to the king about her beauty.

"Great king, a girl of such beauty, comes and goes frequently, riding a horse and paying homage. She is the one suitable to be the queen consort for the king." After hearing that, the king hired the men, "On that account, people, seize that girl. Let me make (her) my queen consort." With that, the enlisted men stood there, hidden and ready to capture Buddheni, "Let's seize her coming, after the veneration of the Bodhi tree."

Then, that girl mounted the horse, went to the best part of the great Bodhi tree, made offering of flowers with the saints, paid homage, and turned back. Now, among them is one Elder Dhammarakkhita, who spoke to her thus: "Sister, thieves stood wishing to capture you on the way. After reaching such and such a place, be careful and go quickly."

Now, on the way, she reached that place, was pursued by the thieves, made gesture to the horse with the heel, and moved on. The thieves pursued closely behind. The horse picked up speed and rose to the sky. Being unable to bear the speed, the girl, gliding off from the back of the horse and falling, said, "Son, remember the favour given by me."

The horse saw the girl falling, went to her quickly, got her seated on its back, carried her away from the sky, and stabilised in its position.

Therefore:

Tiracchānagatā pevam̄, sarantā upakārakam̄;
na jahantīti mantvāna, katannū hontu pāñinoti.

- **tiracchānagatā** (m-a/nom/pl) animals, beasts.
- **pevam̄** [sandhi] **pi evam̄**.
 - **pi** (ind) also.
 - **evam̄** (adv) thus.
- **sarantā** (sar I, present participle, m/nom/pl) remembering.
- **upakārakam̄** (adj, m-a/acc/sg) helping.
- **na** (ind neg) not.
- **jahanti** (hā I, pres act, 3rd/pl) abandon, forsake.
- **mantvāna** (mant VII, gerund, ind) having considered, thought.
- **katannū** (adj, m/nom/pl) grateful.
- **hontu** (hū I, imperative, 3rd/pl) verb to be.
- **pāñino** (m-ī/hom/pl) living beings.

Trilinear:

- a) Tiracchānagatā pevam̄, sarantā upakārakam̄;
 - b) animals / also-thus / remembering / the one helping
 - c) Thus, animals too, remembering (their) benefactor,
-
- a) na jahantīti mantvāna, katannū hontu pāñinoti.
 - b) not / abandon / having thought / grateful / are / living beings
 - c) thinking “(they) do not abandon (us)”, living beings are grateful.

Tato sā kumārikā sattā sītikoṭidhanam buddhasāsane yeva vapitvā yāvajīvam sīlam rakkhitvā uposathakammam katvā tato cutāutta ppabuddho viya devaloke nibbattīti.

- **tato** (ind) from that, hereafter.
- **sā** (rel pron, f/nom/sg) that.
- **kumārikā** (f-ā/nom/sg) girl.
- **sattāsītikoṭidhanam** [K] **sattāsītikoṭi dhanam** (n-a/acc/sg) wealth of eighty-seven crore.
 - **sattāsītikoṭi** [K] **sattāsīti koṭi** (num adj, stem) eighty-seven crore.
 - **satta** (num adj, stem) seven.
 - **asīti** (num adj, stem) eighty.
 - **koṭi** (num adj, stem) crore.
 - **dhanam** (n-a/acc/sg) wealth.
- **buddhasāsane** [T-gen] **Buddhassa sāsane** (n/loc/sg) in the order of the Buddha.
 - **buddha** (m/stem) Buddha.
 - **sāsane** (n/loc/sg) in the order.
- **eva** (adv) just.
- **vapitvā** (vap I, ger, ind) having shaved.
- **yāvajīvam** (adv) till life lasts.
- **sīlam** (n-a/acc/sg) precepts.
- **rakkhitvā** (rakkh I, ger, ind) having observed.
- **uposathakammam** [T-gen] **uposathassa kammam** (m-a/acc/sg) observance of Uposatha.
 - **uposatha** (m-a/stem) Uposatha day.
 - **kammam** (n-a/acc/sg) deed, action.
- **katvā** (kar VI, ger, ind) having done.
- **tato** (ind) from that, hereafter.
- **cutā** (cu I, past participle, f/nom/sg) passed away.
- **suttappabuddho** [T-abl] **suttasmā pabuddho** (past participle, m/nom/sg) awaken from sleep.
 - **sutta** (svap I, past participle, stem) asleep.
 - **pabuddho** (pa+budh III, past participle, m/nom/sg) awaken.
- **viya** (ind) like, as if.
- **devaloke** [T-gen] **devānam loke** (m-a/loc/sg) in the heavenly world.
 - **deva** (m-a/stem) god, divine being.
 - **loke** (m-a/loc/sg) in the world.
- **nibbatti** (ni+vatt I, aor act, 3rd/sg) was born.

Trilinear:

- a) Tato sā kumārikā sattāsītikoṭidhanam buddhasāsane yeva vapitvā yāvajīvam sīlam rakkhitvā uposathakammam katvā tato cutā suttappabuddho viya devaloke nibbattīti.
- b) from that / that / girl / wealth of eighty-seven crore / in the order of the Buddha / just / having shaved / till life lasts / precepts / having observed / observance of Uposatha / having done / hereafter / passed away / awaken from sleep / as if / in the heavenly world / was born
- c) From that (point), that girl, with a wealth of eighty-seven crore, simply shaved in the order of the Buddha, observed the precepts till life lasts, made observance of the Uposatha, passed away hereafter, and was born in the heavenly world as if awaken from sleep.

Atitaruṇavayā bho mātugāmāpi evam, vividhakusalakammam katvā saggam vajanti; kusalaphalamahantam mannamānā bhavantā, bhavatha katha mupekkhā dānamānādikamme.

- **atitaruṇavayā [K] ati taruṇā vayā** (adj, m-a/nom/pl) beyond young age.
 - **ati** (ind) beyond.
 - **taruṇa** (adj, stem) young.
 - **vayā** (n-a/nom/pl) ages.
- **bho** (ind) [term of address] sir, friend.
- **mātugāmāpi [sandhi] mātugāmā pi.**
 - **mātugāmā** (m-a/nom/pl) women.
 - **pi** (ind) also.
- **evam** (adv) thus.
- **vividhakusalakammam [K] vividham kusalaṁ kammam** (m-a/acc/sg) deeds full of merits.
 - **vividha** (adj, stem) full of.
 - **kusala** (adj, stem) good, meritorious.
 - **kammam** (n-a/acc/sg) deed, action.
- **katvā (kar VI, ger, ind) having done.**
- **saggam** (m-a/acc/sg) heaven.
- **vajanti ((v)vaj I, pres act, 3rd/pl) get to.**
- **kusalaphalamahantam [metrical] mahantam kusalaphalam.**
 - **kusala** (adj, stem) good, meritorious.
 - **phala** (n-a/stem) fruit.
 - **mahantam** (adj, n/acc/sg) great.
- **mannamānā (man+ya III, present participle, m/nom/pl) considering.**
- **bhavantā (bhū I, present participle, m/nom/pl) becoming.**
- **bhavatha (bhū I, imperative, 2nd/pl) may you become.**
- **kathamupekkhā [sandhi] katham upekkhā**
 - **katham** (f-ā/acc/sg) advice.
 - **upekkhā** (f-ā/nom/sg) equanimity.
- **dānamānādikamme (n-a/acc/sg) deeds of charity, honour and so on.**
 - **dāna** (n-a/stem) charity, alms, offering.
 - **māna** (n-a/stem) honour.
 - **adi** (n-i/stem) and so on.
 - **kamme** (n-a/acc/sg) deeds, actions.

Trilinear:

- a) Atitaruṇavayā bho mātugāmāpi evam, vividhakusalakammam katvā saggam vajanti;
- b) beyond young age / friend / women-also / thus / deeds full of merits / having done / heaven / get to
- c) Thus, friend, mature women, too, having done deeds full of merits, get to heaven;

- a) kusalaphalamahantam mannamānā bhavantā, bhavatha kathamupekkhā dānamānādikamme.
- b) great meritorious fruit / considering / becoming / may you become / advice-equanimity / deeds of charity, honour and so on
- c) considering the great meritorious fruit and becoming, may you become. Advice: equanimity, deeds of charity, honour and so on.

Passage 2: Pānīyadinnassa Vatthu (Story of the Giver of Water) - Source: Rasavāhinī, Nandiyarāja Vagga

- a) Jambudīpe annatarasmīm janapade kireko manusso rāṭhato rāṭham janapadato janapadam vicaranto anukkamena candabhāgānaditīram patvā nāvam abhiruhitvā paratīram gacchati.
- b) in ancient India / in a certain / in country / it is said-one / man / from place / [to] place / from country / [to] country / wandering / in due course / river bank of Candabhāgā / having reached / ship / having boarded / [to] the other shore / goes
- c) It is said: In a certain country in ancient India, one man, who is wandering from place to place, from country to country, reaches the river bank of Candabhāgā in due course, boards (a) ship and sails to the opposite shore.
- a) Athāparā gabbhinitthī tāya evanāvāya gacchati,
- b) now-another / pregnant woman / by that / just-by ship / goes
- c) Now, another pregnant woman travels in just that ship.
- a) atha nāvā gaṅgāmajjhappattakāle tassā kammajavātā calimṣu.
- b) and then / ship / at the time reaching middle of the river / her / pains of childbirth / began to stir
- c) And then, at the time the ship reaches the middle of the river, her pains of childbirth began to stir.
- a) Tato sā vijāyitumasakkontī kilantā pānīyam me detha, pipāsitāmhiti manusse yāci.
- b) afterwards / she / to give birth-unable / tired / water / to me / give / thirsty-I am / people / begged
- c) After a while, unable to give birth and tired, she begged the people, “Give water to me. I am thirsty.”
- a) Te tassā vacanam asunantā viya pānīyam nādaṁsu,
- b) they / her / word / not hearing / like / water / did not give
- c) They, as though not hearing her plea, did not give (her) water.
- a) atha so jānapadiko tassā karuṇāyanto toyam gahetvā mukhe āsinci,
- b) now / that / rural person / of her / pitying / water / having taken / in mouth / sprinkled
- c) Now, that peasant man, pitying her, took water and sprinkled in (her) mouth.
- a) tasmīm khaṇe sā laddhassāsā sukhena dārakam vijāyi,
- b) at that / at moment / she / having obtained-comfort / happily / [to] boy / gave birth
- c) At that moment, having obtained comfort, she gave birth happily to (a) boy.
- a) atha te tīram patvā katipayadivasena attano attano ṭhānam pāpuṇimṣu.
- b) now / they / bank / having reached / few-(in) day / own / own / place / arrived at
- c) Then, they reached the (river) bank and arrived at their own place in a few days' time.
- a) Athāparabhāge so jānapadiko aññatarakiccam paṭicca tassā itthiyā vasanaganaram patvā tattha tattha āhiṇḍanto nivāsanaṭṭhānam alabhitvā nagaradvāre sālam gantvā tattha nipajji.
- b) now-at a future date / that / rural person / certain-service / on account of / that / woman's / dwelling-city / having reached / here and there / wandering / of abodeplace / having not obtained / of city-at gates / to hall / having gone / there / lay down
- c) Later on, on the account of the help, that peasant man, reaching that woman's dwelling-city and wandering about, did not acquire a resting place, went to the hall at the gates of the city, and lay down there.

- a) Tasmīm̄ yeva divase corā nagaram pavisitvā rājagehe sandhiṁ chinditvā dhanasāram gahetvā gacchantā rājapurisehi anubaddhā gantvā tāyeva sālāya chaḍdetvā palāyiṁsu.
- b) on that-just / on day / thieves / city / having entered / in king's house / break /
- c) having cut / best treasures / having seized / going / by royal guards / followed / having gone / from that-just / from hall / having abandoned / ran away
- d) On just that day, burglars entering the city, breaking into the royal residence, stealing the best treasures, escaping, and were followed by the royal guards; went and abandoned just that hall and ran away.
- a) Atha rājapurisā āgantvā core apassantā tam jānapadikam̄ disvā ayam̄ coroti gahetvā pacchābāham̄ gālham̄ bandhitvā puna divase rañño dassesum̄.
- b) now / royal guards / having come / thieves / not seeing / that / rural person / having seen / this / thief / having seized / hands on the back / tightly / having bound / again / in day / to king / showed
- c) Now, the royal guards, coming and not seeing the burglars but saw that peasant man, (thought) "This (is) the thief.", captured and tied (him) tightly with hands on the back, and showed to the king [again] in the day.
- a) Raññā kasmā bhaṇe corakamma makāsīti pucchito,
- b) from king / why / I say / thief-work / do not do / asked
- c) Asked the king, "Why? I say, do not steal!"
- a) nāham̄ deva coro, āgantukomhīti vutte rājā core pariyesitvā alabhanto ayameva coro, imam̄ mārethāti āñāpesi.
- b) not-I / king / thief / visitor-I am / on being said / king / on thief / having searched / not obtaining / this-so / thief / him / execute / ordered
- c) On "Your majesty, I am not a thief, I am a visitor." being said, the king, searching the thief and not recovering (the treasures), ordered, "This (is) the thief so. Execute him."
- a) Rājapurisehi tam gālham̄ bandhitvā āghātanam̄ nette* sā itthī tam tathā nīyamānam̄ disvā sañjānitvā kampamānahadayā muhuttena rañño santikam̄ gantvā vanditvā deva eso na coro āgantuko muñcathetam̄ devāti āha.
- b) by royal guards / him / tightly / having bound / [to] place of execution / led / that / woman / him / there / being led / having seen / having recognised / trembling-from heart / in a moment / of king / in the presence of / having gone / having saluted / king / this / not / thief / foreigner / let...release-him / king / said
- c) As (he) was bound tightly by the royal guards and led to the place of execution, that woman saw him being led there, recognised him; trembling from the heart, (she) went before the king immediately, saluted (him) and said, "Your majesty, this (is) not the thief, (he is) a foreigner. May the king release him."
- a) Rājā tassā kathaṁ asaddahanto yajjetam̄** mocetumicchasi, tassagghanakam̄ dhanam̄ datvā muñcāpehīti.
- b) king / her / talk / not believing / if-him / to release-wish / of him-having the value of / treasures / having given / let...cause to be free
- c) The king, not believing her words (said), "If (you) wish to release him, may (you) give treasures having the value of him, and cause (him) to be free."
- a) Sā sāmi mama gehe dhanam̄ natthi.
- b) she / my lord / my / in house / treasure / there is no
- c) She, "My lord, there is no treasure in my house."

- a) Apica mama sattaputtehi saddhim mañ dāsim karohi,
- b) further / my / sons / with / me / maid servant / let..make
- c) But, make me a servant, with my sons.

- a) etañ muñca devāti āha.
- b) him / let...release / king / said
- c) May your majesty release him." said.

*Active: **neti**, to lead, guide. Passive: **nīyati**. Past participle: **netta**. Locative absolute: **nette**. See Exercise 14A-2/12 and 14B-10 for more examples.

****yajjetam** = **yadi etam**.

Passage 3: Duggatassa Dānam (A Pauper's Charity) - Source: Rasavāhinī, Yakkhavañcita Vagga

- a) Ahosīm duggato pubbe, bārāṇasīpuruttame;
 - b) I was / poor man / in previous life / in greatest city of Benares
 - c) I was a poor man in the greatest city of Benares in the previous life.
-
- a) dānam denti narā tattha, nimantetvāna bhikkhavo.
 - b) charity / (they) give / men / there / having invited / monks
 - c) There, men invite monks and give charity.
-
- a) Jīvanto bhatiyā soham, dānam dente mahājane;
 - b) living / by wages / he-I / charity / giving / in community
 - c) I, one living by wages, in the community giving charity,
-
- a) tuṭṭhahaṭṭhe pamudite, evam cintesaham tadā.
 - b) pleased and delighted / rejoiced / thus / thought-I / then
 - c) pleased, delighted and rejoiced. Then I thought thus,
-
- a) Sampannavatthālaṅkārā, dānam denti ime janā;
 - b) possessed of clothes and ornaments / charity / (they) give / these / people
 - c) "Possessing clothes and ornaments, these people give charity.
-
- a) parathapi pahaṭṭhāva, sampattimanubhonti te.
 - b) hereafter-just so / delighted-certainly / success-experience / they
 - c) Just so, they experience success hereafter, delighted certainly.
-
- a) Buddhuppādo ayam dāni, dhammo loke pavattati;
 - b) time in which a Buddha is born / this / now / Dhamma / in world / (it) persists
 - c) This is now the time in which a Buddha is born, the Dhamma persists in the world.
-
- a) susīlā dāni vattanti, dakkhiṇeyyā jinorasā.
 - b) virtuous / now / (they) proceed / worthy of gifts / Sons of the Buddha
 - c) The virtuous ones proceed now. The Sons of the Buddha are worthy of gifts.
-
- a) Anāvaṭṭhito samsāro, apāyā khalu pūritā;
 - b) not settled / Samsara / hells / indeed / full
 - c) Samsara is not secure. Hells are indeed full.
-
- a) kalyāṇavimukhā sattā, kāmaṇ gacchanti duggatim.
 - b) turning away from good / people / sensual pleasure / (they) go / evil state
 - c) Turning away from good, people go to sensual pleasure, to evil state.
-
- a) Idāni dukkhito hutvā, jīvāmi kasirenaham;
 - b) now / unhappy / having been / (I) live / with difficulty-I
 - c) (I am) unhappy now, with difficulty I live.
-
- a) daliddo kapaṇo dīno, appabhogo anālhiyo.
 - b) wretched / poor / miserable / having little wealth / destitute
 - c) Wretched, poor and miserable; having little wealth, broke.

- a) Idāni bījam̄ ropemi, sukhette sādhusammate;
- b) now / seed / (I) sow / in fertile land / regarded as good
- c) I sow the seed now, in the fertile land considered as good.

- a) appevanāma tenāham̄, parattha sukrito siyā.
- b) I reckon / by this-I / hereafter / happy / should be
- c) By this, I reckon I should be happy hereafter."

- a) Iti cintiya bhikkhitvā, bhatiṁ katvāna nekadhbā;
- b) thus / having thought over / having asked for / wages / having made / not in one way
- c) Thus, having thought over, begged and made wages in many ways,

- a) maṇḍapam̄ tattha kāretvā, nimantetvāna bhikkhavo.
- b) hall / there / having caused to be built / having invited / monks
- c) got the hall built there and invited the monks,

- a) āyāsenā adāsāhaṁ, pāyāsaṁ amatāyaso;
- b) with trouble / gave-I / milk porridge / from beyond death-glory
- c) with difficulty, I gave milk porridge. Glory after death,

- a) tena kammavipākena, devaloke manorame.
- b) with that / with result of action / in heavenly world / in beautiful
- c) with that result of action, in the beautiful heavenly world

- a) Jātomhi dibbakāmehi, modamāno anekadhā;
- b) born-I am / with heavenly joys / rejoicing / not in one way
- c) I am born, with heavenly joys; rejoicing in many ways.

- a) dīghāyuko vāṇṇavanto, tejasīca ahosaham̄.
- b) having a long life / beautiful / in radiance-and / was-I
- c) Having a long life, beautiful and in radiance I was.

Passage 4: Sumanādeviyā Vatthu (Story of Sumanādevi) - Source: Dhammapada-Āṭṭhakathā, Yamaka Vagga

- a) Sāvatthiyañhi devasikam anāthapiṇḍikassa gehe dve bhikkhūsaḥassāni bhuñjanti, tathā visākhāya mahā-upāsikāya.
- b) in Sāvatthi-indeed / daily / of Anāthapiṇḍika / in house / two / monk-thousands / eat / likewise / for Visākhā / for great lay woman
- c) Indeed, in Sāvatthi, in the house of Anāthapiṇḍika, two thousand monks lunch daily, likewise for the great lay woman Visākhā.

- a) Sāvatthiyam yo yo dānam dātukāmo hoti, so so tesam ubhinnam okāsam labhitvā karoti.
- b) in Sāvatthi / whoever / offerings / wishing to give / is / he / of them / of both / permission / having obtained-so / does
- c) In Sāvatthi, whoever is wishing to make offerings, he obtains the permission of both of them and does (it).

- a) Kim kāraṇa?
- b) what / reason
- c) What is the reason?

- a) “Tumhākam dānaggam anāthapiṇḍiko vā visākhā vā āgatā”ti pucchitvā, “nāgatā”ti vutte satasahassam vissajetvā katadānampi “kim dānam nāmetan”ti garahanti.*
- b) your / [to] alms-hall / Anāthapiṇḍika / or / Visākhā / or / come / having asked / not come / on being said / one hundred thousand / having spent / done-offering-even / what / offerings / indeed-this / blame
- c) Having asked “Had Anāthapiṇḍika or Visākhā come to your alms-hall?”, on “(They) had not come” being said, (the monks) discredit even an offering that has cost a hundred thousand and is done, “What offering is this indeed!”.

- a) Ubhopi hi te bhikkhusaṅghassa ruciñca anucchavikakiccāni ca ativiya jānanti, tesu vicārentesu bhikkhū cittarūpam bhuñjanti.
- b) both-on the other hand / indeed / they / of the community of monks / likings-and / proper services / and / very much / know / in those / in administering / monks / easily / eat
- c) On the other hand, both (Anāthapiṇḍika and Visākhā) know very well indeed the likings of the community of monks and the proper procedures, the monks eat easily in those provisions.

- a) Tasmā sabbe dānam dātukāmā te gahetvā gacchanti.
- b) therefore / all / offering / wishing to give / them / having seized them-certainly / go
- c) Therefore, all wishing to give offering (will) certainly get hold of them and go.

- a) Iti te attano attano ghare bhikkhū parivisitum na labhanti.
- b) thus / they / their own / in house / monks / to serve / not obtain
- c) Thus, they do not get to serve the monks in their own house.

- a) Tato visākhā, “ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅgham parivisissatī”ti upadhārentī puttassa dhītarām disvā tam attano ṭhāne ṭhapesi.
- b) thereupon / Visākhā / who / I wonder / really / my / in place / having stood / order of monks / will serve / reflecting / of son / daughter / having seen / her / own's / in place / placed
- c) Thereupon, reflecting “I wonder who really will stand in my place and serve the order of monks?”, Visākhā saw the daughter of (her) son and placed her in her role.

- a) Sā tassā nivesane bhikkhusaṅgham parivisati.
 b) she / her / in house / community of monks / serves
 c) She waits upon the community of monks in her (i.e. Visākhā's) house.
- a) Anāthapiṇḍikopī mahāsubhaddam nāma jetṭhadhītaram ṭhapesi.
 b) Anāthapiṇḍika-on the other hand / Mahāsubhaddā / by name / eldest daughter / placed
 c) On the other hand, Anāthapiṇḍika places (his) eldest daughter, Mahāsubhaddā by name.
- a) Sā bhikkhūnam veyyāvaccam karontī dhammam suṇantī sotāpannā hutvā patikulam agamāsi.
 b) she / to monks / service / doing / doctrine / hearing / stream-winner / having become / husband's family / went
 c) Rendering service to the monks and listening to the teachings, she became a Stream-winner and returned to (her) husband's family.
- a) Tato cūlāsubhaddam ṭhapesi.
 b) afterwards / Cūlāsubhaddā / placed
 c) (Anāthapiṇḍika) placed Cūlāsubhaddā afterwards.
- a) Sāpi tatheva karontī sotāpannā hutvā patikulam gatā.
 b) she-also / likewise / doing / stream-winner / having become / husband's family / gone
 c) Doing likewise, she too has became a Stream-winner and returned to her husband's family.
- a) Atha sumanadeviṁ nāma kaniṭṭhadhītaram ṭhapesi.
 b) now / Sumanadevi / by name / youngest daughter / placed
 c) Now, (Anāthapiṇḍika) placed (his) youngest daughter, Sumanadevi by name.
- a) Sā pana dhammam sutvā sakadāgāmiphalam patvā kumārikāva hutvā tathārūpena aphāsukena āturā āhārupacchedam katvā pitaram datṭhukāmā hutvā pakkosāpesi.
 b) she / but / doctrine / having heard / fruit of One-returner / having reached / girljust / having being / with so great / with discomfort / ill / food-cutting off / having done / father / wishing to see / having been / sent for
 c) She heard the teachings and reached the fruition of One-returner instead. Being just a girl, she (was) unwell with so great a discomfort (she) stopped having food, and wishing to see (her) father, she sent for (him).
- a) So ekasmim dānagge tassā sāsanam sutvāvā āgantvā, “kim, ammasumane”ti āha.
 b) he / in one / in alms-hall / her / message / having heard-so / having come / what / dear Sumana / said
 c) He heard her message in one alms-hall, come and said, “What (is it), dear Sumana?”
- a) Sāpi nam āha - “kim, tāta kaniṭṭhabhātikā” - ti?
 b) she-also / that / said / what / dear / youngest brother
 c) She too said that, “What (is it), dear little brother?”
- a) “Vippalapasi ammā”ti?
 b) (you) talk confusedly / dear
 c) “You are babbling, dear?”

- a) “Na vippalapāmi, kaniṭṭhabhātikā”ti.
 b) not / (I) talk confusedly / youngest brother
 c) “I am not babbling, little brother.”
- a) “Bhāyasi, ammā”ti?
 b) (you are) afraid / dear
 c) “You are afraid, dear?”
- a) “Na bhāyāmi, kaniṭṭhabhātikā”ti.
 b) not / (I am) afraid / youngest brother
 c) “I am not afraid, little brother.”
- a) Ettakam̄ vatvāyeva pana sā kālamakāsi.
 b) this much / having spoken-just / however / she / died
 c) However, having spoken just this much, she died.
- a) So sotāpannopi samāno seṭṭhidhītari upannasokam̄ adhivāsetum̄ asakkonto dhītu sarīrakiccam̄ kāretvā rodanto satthusantikam̄ gantvā,
 b) he / Stream-winner-even / same / on merchant-daughter / arisen grief / to bear / being unable / of daughter / funeral ceremonies / having got done / lamenting / teacher's presence / having gone
 c) Even he, a Stream-winner, is the same, being unable to bear the arisen grief regarding a merchant's (i.e. his) daughter, getting the daughter's funeral ceremonies done and lamenting, went to the presence of the teacher,
- a) “kim̄, gahapati, dukkhī dummano assumukho rodamāno upagatosī”ti vutte,
 b) what / householder / miserable / sorrowful / with tearful face / crying / undergoneyou / on being said
 c) on “Householder, miserable, sorrowful, with the tearful face and crying, what have you undergone?” being said,
- a) “dhītā me, bhante, sumanadevī kālakatā”ti āha.
 b) daughter / my / sir / Sumanādevī / dead / said
 c) said, “My daughter, sir, Sumanādevī (is) dead.”
- a) “Atha kasmā socasi, nanu sabbesam̄ ekāmsikam̄ maraṇan”ti?
 b) then / why / grieve / surely / of all / certain / death
 c) “Then, why grieve? Surely, death (is) certain of all.”
- a) “Jānāmetam̄, bhante.
 b) (I) know-this / sir
 c) “This I know, sir.
- a) Evarūpā nāma me hiri-ottappasampannā dhītā, sā maraṇakāle satiṃ paccupaṭṭhāpetum̄ asakkontī vippalamānā matā, tena me anappakaṃ domanassam̄ uppajjatī”ti.
 b) such / indeed / my / endowed with shame and remorse / daughter / who / at time of death / memory / to gather up / not able / talking confusedly / has died / by that / to me / much / grief / is born
 c) Indeed, such (is) my daughter, endowed with shame and remorse, was not able to gather up (her) memory at the time of death, and was babbling, by that, much grief is born to me.”

- a) “Kim pana tāya kathitam mahāsetthī”ti?
 b) what / but / to you / was related / great merchant
 c) “But, what was said to you, noble merchant?”
- a) “Aham tam, bhante, ‘amma, sumane’ti āmantesiṁ.
 b) I / her / sir / dear / Sumana / addressed
 c) “Sir, I addressed her, ‘Sumana dear.’
- a) Atha mam āha - ‘kim, tāta, kaniṭṭhabhātikā’ti?
 b) then / [to] me / said / what / dear / youngest brother
 c) Then, (she) said to me, ‘What (is it), little brother dear?’
- a) ‘Vippalapasi, ammā’ti?
 b) (you) talk confusedly / dear
 c) ‘You are babbling, dear?’
- a) ‘Na vippalapāmi, kaniṭṭhabhātikā’ti.
 b) not / (I) talk confusedly / youngest brother
 c) ‘I am not babbling, little brother.’
- a) ‘Bhāyasi, ammā’ti?
 b) (you are) afraid / dear
 c) ‘You are afraid, dear?’
- a) ‘Na bhāyāmi kaniṭṭhabhātikā’ti.
 b) not / (I am) afraid / youngest brother
 c) ‘I am not afraid, little brother.’
- a) Ettakam vatvā kālamakāsī”ti.
 b) this much / having spoken / died
 c) Having spoken this much, (she) died.”
- a) Atha nam bhagavā āha - “na te mahāsetthi dhītā vippalapi”ti.
 b) then / that / Bhagava / said / not / of yours / great merchant / daughter / talked confusedly
 c) Then the Bhagava said that - “Noble merchant, your daughter did not babble.”
- a) “Atha kasmā bhante evamāhā”ti?
 b) then / why / sir / thus-said
 c) “Then, master, why said so?”
- a) “Kaniṭṭhattāyeva.
 b) lower attainment-so
 c) “Lower achievement (it is) so.
- a) Dhītā hi te, gahapati, maggaphalenī tayā mahallikā.
 b) daughter / surely / of yours / householder / with path and fruition / from you / old woman
 c) Householder, with (your attainment of) path and fruition, surely your daughter (is) a lady senior than you.

- a) Tvañhi sotāpanno, dhītā pana te sakadāgāminī.
 b) you / indeed / stream-winner / daughter / however / of yours / one-returner
 c) You (are) a stream-winner indeed, your daughter (is) however an One-returner.
- a) Sā maggaphalehi tayā mahallikattā tam evamāhā”ti.
 b) she / with path and fruition / from you / being old / that / thus-said
 c) Being senior than you in (attainment of) path and fruition, she said that thus.”
- a) “Evam, bhante”ti?
 b) thus / master
 c) “(It is) so, master?”
- a) “Evam, gahapati”ti.
 b) thus / householder
 c) “(It is) so, householder.”
- a) “Idāni kuhiṁ nibbattā, bhante”ti?
 b) now / where / is reborn / sir
 c) “Now, where is (she) reborn, sir?”
- a) “Tusitabhavane, gahapatī”ti.
 b) in Tusita world / householder
 c) “In the Tusita world, householder.”
- a) “Bhante, mama dhītā idha ñātakānaṁ antare nandamānā vicaritvā ito gantvāpi nandanaṭṭhāneyeva nibbattā”ti.
 b) sir / my / daughter / in this world / of kinsmen / in between / rejoicing / having wandered / from here / having gone-also / in place of joy-so / is reborn
 c) “Sir, rejoicing in the midst of kinsmen in this world, my daughter, having wandered and gone from here, is so reborn in a place of joy again.”
- a) Atha nam satthā “āma, gahapati, appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandantiyevā”ti vatvā imam gāthamāha -
 b) then / that / teacher / yes / householder / diligent / certainly / householders or / gone forth or / here / in world and / in another world and / rejoice-so / having spoken / this / stanza-said
 c) “Yes, householder, the diligent, householders or (those who have) gone forth, certainly rejoice so in the world here and in another world,” having spoken that, the teacher then said this stanza:

[Dhammapada 18]

- a) Idha nandati pecca nandati, katapuñño ubhayattha nandati;
 b) here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
 c) One rejoices here and after departing, the doer of good rejoices in both places;
- a) puññaṁ me katanti nandati, bhiyyo nandati sugatim gato.
 b) merit / by me / done / rejoices / further / rejoices / to happy state / gone
 c) “Merit is done by me” one rejoices, gone to a happy state one rejoices further.

Selections from the Dhammapada

[Dhammapada 5]

- a) Na hi verena verāni, sammantīdha kudācanam;
 - b) not / indeed / by hatred / hatreds / are appeased-here / at any time
 - c) Indeed, hatred is not at any time appeased by hatred here;
-
- a) averena ca sammanti, esa dhammo sanantano.
 - b) by non-hatred and / are appeased / this / truth / of old
 - c) but is appeased by non-hatred, this is the truth of old.

[Dhammapada 13-14]

- a) Yathā agāraṁ ducchannam, vuṭṭhī samativijjhati;
 - b) like / house / ill-thatched / rain / penetrates
 - c) As a house ill-thatched the rain penetrates;
-
- a) evam abhāvitam cittam, rāgo samativijjhati.
 - b) thus / undeveloped / mind / greed / penetrates
 - c) so a mind undeveloped greed penetrates.
-
- a) Yathā agāraṁ succhannam, vuṭṭhī na samativijjhati;
 - b) like / house / well-thatched / rain / not / penetrates
 - c) As a house well-thatched the rain penetrates not;
-
- a) evam subhāvitam cittam, rāgo na samativijjhati.
 - b) thus / well-developed / mind / greed / not / penetrates
 - c) so a mind well-developed greed penetrates not.

[Dhammapada 15-18]

- a) Idha socati pecca socati, pāpakārī ubhayattha socati;
 - b) here / grieves / having departed / grieves / evil-doer / in both places / grieves
 - c) (One) grieves here and after departing, the doer of evil grieves in both places;
-
- a) so socati so vihaññati, disvā kammakiliṭṭhamattano.
 - b) he / grieves / he / perishes / having seen / self's defiled acts
 - c) he grieves, he perishes, after seeing (his) own defiled acts.
-
- a) Idha modati pecca modati, katapuñño ubhayattha modati;
 - b) here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
 - c) (One) rejoices here and after departing, the doer of good rejoices in both places;
-
- a) so modati so pamodati, disvā kammavisuddhimattano.
 - b) he / rejoices / he / is delighted / having seen / self's acts of virtue
 - c) he rejoices, he is delighted, after seeing (his) own virtuous acts.

- a) Idha tappati pecca tappati, pāpakārī ubhayattha tappati;
- b) here / is tormented / having departed / is tormented / evil-doer / in both places / is tormented
- c) (One) is tormented here and after departing, the doer of evil is tormented in both places;

- a) “pāpam me katan”ti tappati, bhiyyo tappati duggatim gato.
- b) evil / by me / done / is tormented / further / is tormented / [to] evil state / gone
- c) “Evil is done by me” (one) is tormented, gone to an evil state (one) is tormented further.

- a) Idha nandati pecca nandati, katapuñño ubhayattha nandati;
- b) here / rejoices / having departed / rejoices / doer of good / in both places / rejoices
- c) (One) rejoices here and after departing, the doer of good rejoices in both places;

- a) “puññam me katan”ti nandati, bhiyyo nandati sugatim gato.
- b) merit / by me / done / rejoices / further / rejoices / [to] happy state / gone
- c) “Merit is done by me” (one) rejoices, gone to a happy state (one) rejoices further.

[Dhammapada 21]

- a) Appamādo amatapadam pamādo maccuno padam;
- b) non-negligence / deathlessness's foot / negligence / death's / foot
- c) Heedfulness is the basis of nibbana, heedlessness the basis of samsara;

- a) appamattā na mīyanti, ye pamattā yathā matā.
- b) not negligent / not / die / who / negligent / like / dead
- c) the heedful (ones) die not, those heedless (ones) are as if dead.

[Dhammapada 30]

- a) Appamādena maghavā, devānam setṭhatam gato;
- b) by non-negligence / Indra / devas' / [to] best state / gone
- c) By heedfulness Indra got to (be) the greatest of the devas;

- a) appamādam pasāmsanti, pamādo garahito sadā.
- b) non-negligence / praise / negligence / is censured / always
- c) heedfulness they praise, heedlessness is censured always.

[Dhammapada 41]

- a) Aciram vatayam kāyo, pathavim adhisessati;
- b) not-for a long time / indeed-this / body / earth / will lie upon
- c) Soon indeed this body, upon the earth it will lie;

- a) chuddho apetaviññāṇo, niratthamva kaliṅgaram.
- b) thrown away / bereft of consciousness / useless-like / charred log
- c) discarded, bereft of consciousness, useless like a used log.

[Dhammapada 49]

- a) Yathāpi bhamaro puppham, vanṇagandhamahaṭhayam;
 - b) like-just so / bee / flower / without injuring color and smell
 - c) Just like a bee to a flower, without spoiling the color and smell,
-
- a) paleti rasamādāya, evam gāme munī care.
 - b) flies away / juice-having taken / thus / in village / wise man / should walk
 - c) takes its nectar and flies away, so in a village a wise man should walk.

[Dhammapada 50]

- a) Na paresam vilomāni, na paresam katākataṁ;
 - b) not / others' / wrong doings / not / others' / done-undone
 - c) Not others' wrong doings, not others' (acts) done or undone;
-
- a) attanova avekkheyya, katāni akatāni ca.
 - b) self's-only / should reflect / done(s) / not done(s) / and
 - c) of oneself only (he) should reflect, the (acts) done and not done.

[Dhammapada 53]

- a) Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;
 - b) as-just so / from heap of flowers / should do / garland-strings / many
 - c) Just so as from a heap of flowers many strings of garland one should make;
-
- a) evam jātena maccena, kattabbam kusalam bahum.
 - b) thus / by born / by mortal / should be done / good / much
 - c) thus, much good should be done by the mortal who is born.

[Dhammapada 69]

- a) Madhuvā maññati bālo, yāva pāpaṁ na paccati;
 - b) honey-like / considers / ignorant / as long as / evil / not / is vexed
 - c) The ignorant thinks of it as honey, as long as evil is not vexed;
-
- a) yadā ca paccati pāpaṁ, bālo dukkham nigacchati.
 - b) when / and / is vexed / evil / ignorant / suffering / undergoes
 - c) and when evil is vexed, the ignorant undergoes suffering.

[Dhammapada 81]

- a) Selo yathā ekaghano vātena na samīrati;
 - b) rock / like / one-solid / by wind / not / is moved
 - c) (Just) like one solid rock is not moved by the wind;
-
- a) evam nindāpasamsāsu, na samiñjanti paññitā.
 - b) thus / in blames and praises / not / are shaken / wise ones
 - c) thus, the wise are not shaken by blame or praise.

[Dhammapada 84]

- a) Na attahetu na parassa hetu, na puttamicche na dhanam na rāṭṭham;
 - b) not / self's cause / not / other's / cause / not / son-should wish / not / wealth / not / kingdom
 - c) Not for the sake of oneself or another, not son nor wealth nor kingdom should one desire,
-
- a) na iccheyya adhammena samiddhimattano, sa sīlavā paññavā dhammiko siyā.
 - b) not / should wish / by injustice / prosperity-self's / he / virtuous / wise / righteous / should be
 - c) not by injustice should one wish for own prosperity; virtuous, wise and righteous he shall be.

[Dhammapada 103]

- a) Yo sahassam sahassena, saṅgāme mānuse jine;
 - b) who / thousand / by thousand / in battle / men / should conquer
 - c) Whoever in the battlefield should conquer men a thousand by a thousand;
-
- a) ekañca jeyyamattānam sa ve saṅgāmajuttamo.
 - b) one-and / should conquer-self / he / indeed / victorious in highest battle
 - c) winner of the greatest battle indeed, he should conquer just one: himself.

[Dhammapada 129-130]

- a) Sabbe tasanti daṇḍassa, sabbe bhāyanti macchuno;
 - b) all / tremble / of stick / all / are afraid / of death
 - c) All tremble at the rod, all are afraid of death;
-
- a) attānam upamam katvā, na haneyya na ghātaye.
 - b) self / example / having done / not / should kill / not / should cause to kill
 - c) making oneself an example, one should not kill nor cause to kill.
-
- a) Sabbe tasanti daṇḍassa, sabbesam jīvitam piyam;
 - b) all / tremble / of stick / to all / life / dear
 - c) All tremble at the rod, to all life is dear;
-
- a) attānam upamam katvā, na haneyya na ghātaye.
 - b) self / example / having done / not / should kill / not / should cause to kill
 - c) making oneself an example, one should not kill nor cause to kill.

[Dhammapada 169]

- a) Dhammam care sucaritam, na nam duccaritam care;
 - b) Dhamma / should practise / proper / not / that / improper / should practise
 - c) One should practise the Dhamma, which is proper, not that which is improper should one practise;
-
- a) dhammacārī sukham seti, asmim loke paramhi ca.
 - b) he who acts righteously / happily / lives / in this / in world / in other / and
 - c) the Dhammadarer lives happily, in this world and the next.

[Dhammapada 182-183]

- a) Kiccho manussapaṭilābho, kicchaṁ maccāna jīvitam;
 - b) difficult / attainment of human / hard / mortal / life
 - c) Earning to be a human is not easy, the mortal life is hard;
-
- a) kicchaṁ saddhammassavaṇam, kiccho buddhānamuppādo.
 - b) difficult / hearing of the good teachings / rare / arising of the Buddhas
 - c) hearing the good teachings is not easy, the arising of the Buddhas is rare.
-
- a) Sabbapāpassa akaraṇam, kusalassa upasampadā;
 - b) of all evil / non-doing / of good / undertaking
 - c) The giving up of all evil, the practice of good,
-
- a) sacittapariyodapanam etam buddhāna sāsanam.
 - b) purification of one's own mind / this / Buddhas' / teaching
 - c) the purification of one's mind; this is the instruction of the Buddhas.

[Dhammapada 190-192]

- a) Yo ca buddhañca dhammañca, saṅghañca saraṇam gato;
 - b) who / and / Buddha and / Dhamma and / Sangha and / refuge / gone
 - c) And (he) who has gone to refuge, to the Buddha, Dhamma and Sangha;
-
- a) cattāri ariyasaccāni, sammappaññāya passati.
 - b) four / noble truths / thoroughly-with wisdom / sees
 - c) sees thoroughly with wisdom the four noble truths.
-
- a) Dukkham dukkhasamuppādaṁ, dukkhassa ca atikkamam;
 - b) suffering / origin of suffering / of suffering / and / overcoming
 - c) Suffering, the origin of suffering, and the overcoming of suffering;
-
- a) ariyam caṭṭhaṅgikam maggam, dukkhūpasamagāminam.
 - b) noble / and-eightfold / path / going to allaying of suffering
 - c) and the noble eightfold path leading to the overcoming of suffering.
-
- a) Etam kho saraṇam khemaṁ, etam saraṇamuttamam;
 - b) this / indeed / refuge / safe / this / highest refuge
 - c) This is indeed the refuge safe, this the refuge supreme;
-
- a) etam saraṇamāgama, sabbadukkhā pamuccati.
 - b) this / refuge-having come / from all suffering / is freed
 - c) having come to this refuge, (he) is freed from all suffering.

[Dhammapada 228]

- a) Na cāhu na ca bhavissati, na cetarahi vijjati;
- b) not / and-was / not / and / will be / not / and-now / exists
- c) (There) was not and will not be, and does not now exist;

- a) ekantam nindito poso, ekantam vā pasamsito.
- b) one-sidedly / blamed / man / one-sidedly / or / praised
- c) a man wholly blamed or wholly praised.

[Dhammapada 258-259]

- a) Na tena paññito hoti, yāvatā bahu bhāsatī;
- b) not / by that / wise man / is / because / much / speaks
- c) One is not yet a wise man because one speaks much;

- a) khemī averī abhayo, “paññito”ti pavuccati.
- b) peaceful / friendly / fearless / “wise man” / is called
- c) he who is peaceful, friendly and fearless is called wise.

- a) Na tāvatā dhammadharo, yāvatā bahu bhāsatī;
- b) not / so long as / one who knows the Dhamma / because / much / speaks
- c) One does not yet know the Dhamma because one speaks much;

- a) yo ca appampi sutvāna, dhammam kāyena passati;
- b) who / and / little-only / having heard / Dhamma / by body / sees
- c) he who hears only a little, and understands the Dhamma through his own efforts;

- a) sa ve dhammadharo hoti, yo dhammam nappamajjati.
- b) he / indeed / one versed in the doctrine / is / who / Dhamma / is not negligent
- c) he who is not heedless of the Dhamma is one truly versed in the doctrine.

[Dhammapada 314]

- a) Akatañ dukkaṭam seyyo, pacchā tappati dukkaṭam;
- b) undone / evil deed / better / later / hurts / evil deed
- c) Better is an evil deed undone, subsequently an evil deed hurts;

- a) katañca sukatañ seyyo, yam katvā nānutappati.
- b) done-and / good deed / better / which / having done / does not regret
- c) and better done is a good deed, which (one) does and not regret.

[Dhammapada 333]

- a) Sukham yāva jarā sīlam, sukhā saddhā patiṭṭhitā;
- b) agreeable / till / old age / virtue / agreeable / faith / stood firmly
- c) Pleasant is virtue till old age, pleasant is the faith steadfast;

- a) sukho paññāya paṭilābho, pāpānam akaraṇam sukham.
- b) agreeable / of wisdom / attainment / of evil / non-doing / agreeable
- c) pleasant is the acquisition of wisdom, the abstention of evil is pleasant.

[Dhammapada 354]

- a) Sabbadānaṁ dhammadānaṁ jināti, sabbarasaṁ dhammaraso jināti;
 - b) all gifts / gift of truth / surpasses / all tastes / taste of truth / surpasses
 - c) The gift of truth surpasses all gifts, the taste of truth surpasses all tastes;
-
- a) sabbaratiṁ dhammarati jināti, tañhakkhayo sabbadukkham jināti.*
 - b) all attachments / love of truth / surpasses / one who has destroyed craving / all sufferings / overcomes
 - c) the love of truth surpasses all attachments, he who has overcome craving overcomes all sufferings.

[Dhammapada 360-361]

- a) Cakkhunā saṁvaro sādhu, sādhu sotena saṁvaro;
 - b) by eye / restraint / good / good / by ear / restraint
 - c) Restraint over the eye is good, restraint over the ear is good;
-
- a) ghānena saṁvaro sādhu, sādhu jivhāya saṁvaro.
 - b) by nose / restraint / good / good / by tongue / restraint
 - c) restraint by the nose is good, restraint by the tongue is good.
-
- a) Kāyena saṁvaro sādhu, sādhu vācāya saṁvaro;
 - b) with body / restraint / good / good / with words / restraint
 - c) Restraint with the body is good, good is restraint with words;
-
- a) manasā saṁvaro sādhu, sādhu sabbattha saṁvaro;
 - b) with mind / restraint / good / good / everywhere / restraint
 - c) restraint with thoughts is good, good is restraint everywhere;
-
- a) sabbattha saṁvuto bhikkhu, sabbadukkhā pamuccati.
 - b) everywhere / restrained / monk / from all suffering / is freed
 - c) freed from all suffering is the monk restrained everywhere.

[Dhammapada 364]

- a) Dhammārāmo dhammarato, dhammaṁ anuvicintayaṁ;
 - b) finding delight in the Dhamma / devoted to the Dhamma / Dhamma / meditating
 - c) Devoted to the Dhamma, finding delight and meditating on the Dhamma;
-
- a) dhammaṁ anussaram bhikkhu, saddhammā na parihāyati.
 - b) Dhamma / bearing in mind / monk / from good teachings / not / falls away
 - c) bearing in mind the Dhamma, a monk does not fall away from the good teachings.

[Dhammapada 391]

- a) Yassa kāyena vācāya, manasā natthi dukkaṭam;
- b) to whom / with body / with words / with mind / is not / evil deed
- c) To whom there is not an evil deed (done) with the body, words and the mind;

- a) saṁvutam tīhi ṭhānehi, tamahām brūmi brāhmaṇam.
- b) restrained / with three / with places / him-I / call / brahmin
- c) restrained in the three areas, him I call a brahmin.

More on Dhammapada

[Dhammapada 1-2]

- a) Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
- b) mind-before-gone / phenomena / mind-chief / mental(s)
- c) Preceded by the mind are (all) phenomena, with the mind in the essence are (all) thoughts;

- a) manasā ce paduṭṭhena, bhāsati vā karoti vā;
- b) with mind / if / with corrupted / speaks or / does or
- c) if with a corrupted mind (one) speaks or acts;

- a) tato naṁ dukkhamanveti, cakkaṇva vahato padam.
- b) afterwards / that / pain-follows / wheel-like / of bearing / foot
- c) pain follows that (person) thereafter, like the wheel the foot of the (one) bearing (loads).

- a) Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
- b) mind-before-gone / phenomena / mind-chief / mental(s)
- c) Preceded by the mind are (all) phenomena, with the mind in the essence are (all) thoughts;

- a) manasā ce pasannena, bhāsati vā karoti vā;
- b) with mind / if / with purified / speaks or / does or
- c) if with a purified mind (one) speaks or acts;

- a) tato naṁ sukhamanveti, chāyāva anapāyinī.
- b) afterwards / that / happiness-follows / shadow-like / not going away
- c) happiness follows that (person) thereafter, like the shadow never departing.

*See Ex. 23-A/8.

Some Pāli verbs with their root - listed according to conjugated form

agghati - Vaggh - to be worth
añchatī - Vañch - drag
añchatī - Vañch - pull
añjati/añjeti - Vañj - paint
añjati/añjeti - Vañj - smear
āpuṇāti - Vāp - attain
āpuṇāti - Vāp - obtain
arahati - Varah - be worthy
arahati - Varah - deserve
āsati/acchati - Vās - sit
attheti - Vatth - want
atthi - Vas - be, exist
bandhatī - Vbandh - tie
bhajati - Vbhaj - associate
bhājeti - Vbhāj - divide
bhakkheti - Vbhakkh - eat
bhaṇati - Vbhaṇ - speak
bhañjati - Vbhañj - break
bharati - Vbhar - bear
bhāsati - Vbhās - say
bhāsati - Vbhās - speak
bhāti - Vbhā - shine
bhavati - Vbhū - be, become
bhāyati - Vbhī - be afraid
bhindati - Vbhid - split
bhujati - Vbhuj - bend
bhuñjati - Vbhuj - eat
bhuñjati - Vbhuj - partake
bujjhati - Vbudh - awaken
cajati - Vcaj - abandon
cajati - Vcaj - emit
carati - Vcar - behave
carati - Vcar - move about
cavati - Vcu - die
chaḍdeti - Vchaḍḍ - abandon
chaḍdeti - Vchaḍḍ - reject
chādeti - Vchad - conceal
chādeti - Vchad - cover
chindati - Vchid - cut
chindati - Vchid - remove
cikkhati - Vcikkh - announce
cināti - Vci - accumulate
cināti - Vci - gather
cinteti, ceteti - Vcit - think
dahati - Vdhā - put
dahati/dahati - Vdah - burn
dameti - Vdam - master

dameti - Vdam - tame
ḍasati/ḍamṣati - Vḍas - bite
deseti - Vdis - teach
deti/dadāti - Vdā - give
devati - Vdiv - lament
dharati - Vdhar - hold
dhāvati - Vdhāv - clean
dhāvati - Vdhāv - flow
dhāvati - Vdhāv - run
dhovati - Vdhāv - clean
dhunāti - Vdhū - shake
dippati - Vdīp - shine
disati - Vdis - show
eti - Vi - go
gacchati - Vgam - go
gādhatī - Vgādh - stand fast
gāhatī - Vgāh - plunge into
gañhāti - V(g)gah - grasp
gañhāti - V(g)gah - hold
ganthati/ganthesi - Vgath - bind together
ganthati/ganthesi - Vgath - tie
garahati - Vgarah - despise
gavesati - Vgaves - seek
gāyati - Vge - sing
ghasati - Vghas - eat
ghaṭati - Vghaṭ - apply oneself to
ghaṭṭeti - Vghaṭ - offend
ghaṭṭeti - Vghaṭ - strike
ghāyati - Vghā - smell
gilati - Vgil - swallow
gopeti - Vgup - guard
icchati - Vis - want
ijjhati - Vidh - be successful
ikkhatī - Vikkh - look
iñjati - Viñj - move
iñjati - Viñj - shake
iri�ati - Viriy - behave
iri�ati - Viriy - wander about
ja-/jāneti (causative) - Vjan - give birth
ja-/jāneti (causative) - Vjan - produce
jalati - V(j)jal - burn
jānāti - V(ñ)ñā - know
jāyati (passive) - Vjan - give birth
jāyati (passive) - Vjan - produce
jayati/jeti/jināti - Vji - conquer
jhāyati - V(j)jhe - meditate
jhāyati - V(j)jhe - reflect on

jīrati/jīyati - vjar/vjīr - get old	mussati - v̄mus - forget
jīvati - vjīv - live	muyhati - v̄muh - get bewildered
jotati - vjut - shine	naccati - v̄nat - dance
kadḍhati - vkaḍḍh - draw out	namati - v̄nam - bend
kadḍhati - vkaḍḍh - pull	namati - v̄nam - bow
kamati - v (k)kam - walk, go	nandati - v̄hand - delight in
kāmeti - v̄kam - desire, crave	nandati - v̄hand - rejoice
kampati - v̄kamp - shake	nassati - v̄nas - be destroyed
kaṇkhati - vkaṇkh - doubt	nassati - v̄nas - perish
kappeti - vkapp - build	nayhati/nandhati - vnah - bind
karoti - vkar; do, make	neti/nayati - v̄nī - lead
kasati - vkas - plough	nindati - v̄nind - blame
katheti - v̄kath - speak, tell	pacati - v̄pac - cook
khādati - vkhād - bite, eat	pacati - v̄pac - ripen
khalati - v(k)khal - fall	pajjati - v̄pad - go
khalati - v(k)khal - stumble	palāyati - vpalāy - run away
khamati - v(k)kham - be patient	pāleti - v̄pāl - move
khamati - v(k)kham - endure	pāleti - v̄pāl - protect
khamati - v(k)kham - forgive	passati - v(d)dis - see
khaṇati - v̄khaṇ - dig	passati - v̄pass - see
khāti - v(k)khā - tell	patati - v̄pat - fall
khipati - v(k)khip - throw	phalati - v(p)phal - split
kilamati - v̄kilam - get tired	phandati - vphand - throb
kīlati - v̄kīl - play	phandati - vphand - tremble
kilissati - v̄kilis - be impure	pharati - v(p)phar - pervade
kilissati - v̄kilis - get wet/soiled	phusati - v(p)phus - touch
kiṇāti - v̄ki - buy	pivati - v̄pā - drink
kirati - v̄kir - scatter	poseti - v̄pus - nurture
kosati - v(k)kus - blame	poṭheti - vpoṭh - strike
kosati - v(k)kus - scold	pucchatī - vpuccch - ask
koṭṭeti - vkuṭ - pound	pūjeti - vpūj - honor
koṭṭeti - vkuṭ - strike	pūreti - vpūr - fill
kujjhati - v̄kudh - be angry	tanoti - vtan - stretch
kuppati - v̄kup - be angry	tapati - v̄tap - burn
kuppati - v̄kup - shake	tapati - v̄tap - shine
majjati - v̄mad - be intoxicated	tappeti - vtapp - be satisfied
makkheti - v̄makkh - smear	tarati - v̄tar - hurry
māneti - v̄mān - honor	tasati - v̄tas - be thirsty
maññati - v̄man - think	tasati - v(t)tas - fear
manteti - v̄mant - counsel	tasati - v(t)tas - tremble
marati - v̄mar - die	tejate - vtij - be sharp
masati - v̄mas - touch	thanati/thunāti/thunati - v(t)than - thunder
mināti - v̄mī - diminish	tharati - v(t)thar - strew
mināti - v̄mī - hurt	(t)thavati - v(t)thu - praise
mināti - v̄mā - measure	tiṭṭhati/-ṭhāti/-ṭhahati - vṭṭhā - remain
modati - v̄mud - rejoice	tiṭṭhati/-ṭhāti/-ṭhahati - vṭṭhā - stand
mucchati - v̄mucch - become stiff	tussati - vtus - be satisfied
muñcati - v̄muc - release	yajati - vyaj - sacrifice
mussati - v̄mus - be confused	yatati - vyat - exert oneself

Some Pāli verbs with their root - listed according to meaning

abandon - cajati - √caj	conceal - chādeti - √chad
abandon - chaḍḍeti - √chaḍḍ	conquer - jayati/jeti/jināti - √ji
accumulate - cināti - √ci	cook - pacati - √pac
announce - cikkhati - √cikkh	counsel - manteti - √mant
apply oneself to - ghaṭati - √ghaṭ	cover - chādeti - √chad
ask - pucchati - √pucch	cut - chindati - √chid
associate - bhajati - √bhaj	dance - naccati - √nat
attain - āpuṇāti - √āp	delight in - nandati - √nand
attain - āpuṇāti - √āp	deserve - arahati - √arah
awaken - bujjhati - √budh	desire, crave - kāmeti - √kam
be afraid - bhāyati - √bhī	despise - garahati - √garah
be angry - kujjhati - √kudh	die - cavati - √cu
be angry - kuppatti - √kup	die - marati - √mar
be confused - mussati - √mus	dig - khaṇati - √khaṇ
be destroyed - nassati - √nas	diminish - mināti - √mī
be impure - kilissati - √kilis	divide - bhājeti - √bhāj
be intoxicated - majjati - √mad	do, make - karoti - √kar
be patient - khamati - √(k)kham	doubt - kaṇkhatti - √kaṇkh
be satisfied - tappeti - √tapp	drag - añchatati - √añch
be satisfied - tussati - √tus	draw out - kaḍḍhati - √kaḍḍh
be sharp - tejate - √tij	drink - pivati - √pā
be successful - ijjhati - √idh	eat - bhakkheti - √bhakkh
be thirsty - tasati - √tas	eat - bhuñjati - √bhuj
be worthy - arahati - √arah	eat - ghasati - √ghas
be, become - bhavati - √bhū	emit - cajati - √caj
be, exist - atthi - √as	endure - khamati - √(k)kham
bear - bharati - √bhar	exert oneself - yatati - √yat
become stiff - mucchati - √mucch	fall - khalati - √(k)khal
behave - carati - √car	fall - patati - √pat
behave - iriyati - √iriy	fear - tasati - √(t)tas
bend - bhujati - √bhuj	fill - pūreti - √pūr
bend - namati - √nam	flow - dhāvati - √dhāv
bind together - ganthati/ganthesi - √gath	forget - mussati - √mus
bind - nayhati/nandhati - √nah	forgive - khamati - √(k)kham
bite, eat - khādati - √khād	gather - cināti - √ci
bite - ḥasati/ḍamṣati - √ḍas	get bewildered - muyhati - √muh
blame - kosati - √(k)kus	get old - jīrati/jīyati - √jar/vjīr
blame - nindati - √nind	get tired - kilamati - √kilam
bow - namati - √nam	get wet/soiled - kilissati - √kilis
break - bhañjati - √bhañj	give birth - ja-/jāneti (causative) - √jan
build - kappeti - √kapp	give birth - jāyati (passive) - √jan
burn - ḥahati/dahati - √dah	give - deti/dadāti - √dā
burn - jalati - √(j)jal	go - eti - √i
burn - tapati - √tap	go - gacchati - √gam
buy - kiṇāti - √ki	go - pajjati - √pad
clean - dhāvati - √dhāv	grasp - gaṇhāti - √(g)gah
clean - dhovati - √dhāv	guard - gopeti - √gup

hold - dharati - <i>v</i> dhar	see - passati - <i>v</i> pass
hold - gañhāti - <i>v</i> (g)gah	seek - gavesati - <i>v</i> gaves
honor - māneti - <i>v</i> mān	shake - dhunāti - <i>v</i> dhū
honor - pūjeti - <i>v</i> pūj	shake - iñjati - <i>v</i> iñj
hurry - tarati - <i>v</i> tar	shake - kampati - <i>v</i> kamp
hurt - mināti - <i>v</i> mī	shake - kuppati - <i>v</i> kup
know - jānāti - <i>v</i> (ñ)ñā	shine - bhāti - <i>v</i> bhā
lament - devati - <i>v</i> div	shine - dippati - <i>v</i> dīp
lead - neti/nayati - <i>v</i> nī	shine - jotati - <i>v</i> jut
live - jīvati - <i>v</i> jīv	shine - tapati - <i>v</i> tap
look - ikkhati - <i>v</i> ikkh	show - disati - <i>v</i> dis
master - dameti - <i>v</i> dam	sing - gāyati - <i>v</i> ge
measure - mināti - <i>v</i> mā	sit - āsatī/acchati - <i>v</i> ās
meditate - jhāyati - <i>v</i> (j)jhe	smear - añjati/añjeti - <i>v</i> añj
move about - carati - <i>v</i> car	smear - makkheti - <i>v</i> makkh
move - iñjati - <i>v</i> iñj	smell - ghāyati - <i>v</i> ghā
move - pāleti - <i>v</i> pāl	speak, tell - katheti - <i>v</i> kath
nurture - poseti - <i>v</i> pus	speak - bhañati - <i>v</i> bhañ
offend - ghañtēti - <i>v</i> ghañt	speak - bhāsati - <i>v</i> bhās
paint - añjati/añjeti - <i>v</i> añj	split - bhindati - <i>v</i> bhid
partake - bhuñjati - <i>v</i> bhuj	split - phalati - <i>v</i> (p)phal
perish - nassati - <i>v</i> nas	stand fast - gādhati - <i>v</i> gādh
pervade - pharati - <i>v</i> (p)phar	stand - tiñthati/-ñhāti/-ñhahati - <i>v</i> ñthā
play - kīlati - <i>v</i> kīl	stretch - tanoti - <i>v</i> tan
plough - kasati - <i>v</i> kas	strew - tharati - <i>v</i> (t)thar
plunge into - gāhati - <i>v</i> gāh	strike - ghañtēti - <i>v</i> ghañt
pound - koñtēti - <i>v</i> kuñt	strike - koñtēti - <i>v</i> kuñt
praise - (t)thavati - <i>v</i> (t)thu	strike - poñheti - <i>v</i> poñh
produce - ja-/jāneti (causative) - <i>v</i> jan	stumble - khalati - <i>v</i> (k)khal
produce - jāyati (passive) - <i>v</i> jan	swallow - gilati - <i>v</i> gil
protect - pāleti - <i>v</i> pāl	tame - dameti - <i>v</i> dam
pull - añchatī - <i>v</i> añch	teach - deseti - <i>v</i> dis
pull - kañdhati - <i>v</i> kañdh	tell - khāti - <i>v</i> (k)khā
put - dahati - <i>v</i> dhā	think - cinteti, ceteti - <i>v</i> cit
reflect on - jhāyati - <i>v</i> (j)jhe	think - maññati - <i>v</i> man
reject - chañdeti - <i>v</i> chañd	throb - phandati - <i>v</i> phand
rejoice - modati - <i>v</i> mud	throw - khipati - <i>v</i> (k)kip
rejoice - nandati - <i>v</i> nand	thunder - thanati/thuññati/thunati - <i>v</i> (t)than
release - muñcati - <i>v</i> muc	tie - bandhati - <i>v</i> bandh
remain - tiñthati/-ñhāti/-ñhahati - <i>v</i> ñthā	tie - ganthati/gantheiti - <i>v</i> gath
remove - chindati - <i>v</i> chid	to be worth - agghati - <i>v</i> aggh
ripen - pacati - <i>v</i> pac	touch - masati - <i>v</i> mas
run away - palāyati - <i>v</i> palāy	touch - phusati - <i>v</i> (p)phus
run - dhāvati - <i>v</i> dhāv	tremble - phandati - <i>v</i> phand
sacrifice - yajati - <i>v</i> yaj	tremble - tasati - <i>v</i> (t)tas
say - bhāsati - <i>v</i> bhās	walk, go - kamati - <i>v</i> (k)kam
scatter - kirati - <i>v</i> kir	wander about - iriyati - <i>v</i> iriy
scold - kosati - <i>v</i> (k)kus	want - attheti - <i>v</i> atth
see - passati - <i>v</i> (d)dis	want - icchati - <i>v</i> is

SINGULAR	nominative	accusative	genitive	dative	instrumental	ablative	locative	vocative
a	o, e	am̄	assa, ā	assa, āya, ā	ena, ā, āsa	ā, asmā, amhā, ato	e, asmim̄, amhi, asi	ā, ā, o, e
i	i	im̄, inam̄	issa, ino	issa, ino	inā	inā, ismā, imhā, ito	ini, ismim̄, imhi, e, o	i, e
A	ī, in	inam̄, im̄	issa, ino	issa, ino	inā	inā, ismā, imhā, ito	ini, ismim̄, imhi, ine	ī, ini
S	u, o	um̄, unam̄	ussa, uno, u	ussa, uno, u	unā	unā, usmā, umhā, u, uto	usmim̄, umhi, u	u, o
U	ū, u	um̄	ussa, uno	ussa, uno	unā	usmā, umhā, ūto	usmim̄, umhi	ū, u
L	-	āram̄, um̄, am̄	ussa, uno, u	ussa, uno, u	arā, ārā, unā	arā, ārā, u, ito	ari	ā, a, e
N	r	ā, a, o	ānām̄, am̄	assa, no, nassa	nā, ena	nā, asmā, amhā, ato	ni, ismim̄, imhi, ne	ā, a
E	an	am̄, ā, anto, o, ato	antam̄, atam̄, am̄	antassa, ato	atā, antena	antā, antasmā, atā, antamhā	ati, antasmim̄, ante, antamhi	am̄, anta, a, ā
a								
i	im̄, i	im̄, i	issa, ino	issa, ino	inā	inā, ismā, imhā, ito	ini, ismim̄, imhi, e, o	i
N	u	um̄, u	ussa, uno, u	ussa, uno, u	unā	unā, usmā, umhā, u, uto	usmim̄, umhi, u, uni	um̄, u
E	an	a, am̄	assa, uno	assa, uno	anā, ena, unā, ā	anā, ā	ani, āni, e	a
T	ant	antam̄, am̄	antam̄, am̄	antassa, ato	atā, antena	antā, antasmā, atā, antamhā	ati, antasmim̄, ante, antamhi	antam̄, am̄
R	as	o, am̄	aso, assa	aso, assa	asā, ena	asā, ā, asmā, amhā, ato	asi, e, asmim̄, amhi	o, am̄, a, ās
us								
F	ā	ā	am̄	āya	āya	āya, ā	āya, ātō, ato	āya, āyam̄
E	i, ī	im̄	iyā, yā	iyā, yā	iyā, yā	iyā, yā, ito	iyam̄, yam̄, āyam̄, o, u	i, ī
M	ī	ī, ī	im̄, iyam̄	iyā, yā	iyā, yā	iyā, yā, ito, īto	iyā, yā, yam̄, iyam̄	ī, ī
E	u	u	um̄	uyā	uyā	uyā, uto	uyam̄	u
N	-	ū	ū	uyā	uyā	uyā	uyam̄	ū
N	ē	ā	aram̄	yā, uyā, u, āya	yā, uyā, yā	arā, uyā, yā, ito	ari, uyā, yā, uyam̄	ā, a, e

PLURAL	nominative	accusative	genitive	dative	instrumental	ablative	locative	vocative
a	ā, āse, o, āso	e, āni	ānam, uno	ānam, uno	e(b)hi, e	e(b)hi, ato	esu, ehi	ā
i	ī, ayo, iyo, ino	ī, ayo, iyo, e	īnam, inam	īnam, inam	ī(b)hi, ī(b)hi	ī(b)hi, ī(b)hi	īsu, isu	ī, ayo, iyo
M	ī, ino, iyo, ayo, īnā	ī, ino, aye, ine, iye	īnam, inam	īnam, inam	ī(b)hi, ī(b)hi	ī(b)hi, ī(b)hi	īsu, isu, inesu	ī, īno
A	ū, avo, uyo, uno	ū, avo, uyo, uno	ūnam, unam, unnam	ūnam, unam, unnam	ū(b)hi, u(b)hi	ū(b)hi, u(b)hi	ūsu, usu	ū, avo, ave, uno
S	ū, uvo, uno, ūno, ūni	ū, uvo, ūno, ūni	ūnam	ūnam	ū(b)hi	ū(b)hi	ūsu	ū, uvo, uno, ūno
C	ū, uvo, uno, ūno, ūni	ū, uvo, ūno, ūni	arānam, ārānam, ūnam, ānam	arānam, ārānam, ūnam, ānam	are(b)hi, āre(b)hi, ū(b)hi	are(b)hi, u(b)hi	aresu, āresu, usu, ūsu	āro
U	ū, uvo, uno, ūno, ūni	ū, uvo, ūno, ūni	nam, ūnam, ānam	nam, ūnam, ānam	uhī, ū(b)hi, e(b)hi, (n)ehi	uhī, ū(b)hi, e(b)hi, (n)ehi	ūsu, usu, esu	ā, āno
L	ū, uvo, uno, ūno, ūni	ū, uvo, ūno, ūni	atam, antam, antānam	atam, antam, antānam	ante(b)hi	ante(b)hi	antesu	anto, antā
N	ā, āno	āno, āno	ānam, uno	ānam, uno	e(b)hi, e	e(b)hi, ato	esu, ehi	āni, ā
E	ā, ānto	anto, ante	ānam	ānam	ī(b)hi, ī(b)hi	ī(b)hi, ī(b)hi	īsu, isu	īni, ī
R	ā, āntā	anto, antā	ānam	ānam	ū(b)hi, u(b)hi	ū(b)hi, u(b)hi	ūsu, usu	ūni, ū
F	ā, āni, ā	āni, e	ānam, uno	ānam, uno	ēhi	ēhi	esu	āri
E	ī, īni, ī	īni, ī	īnam, inam	īnam, inam	ī(b)hi, ī(b)hi	ī(b)hi, ī(b)hi	īsu, isu	īni, ī
N	ūni, ū	ūni, ū	ūnam, unam, unnam	ūnam, unam, unnam	ū(b)hi, u(b)hi	ū(b)hi, u(b)hi	ūsu, usu	ūni, ū
E	āni	āni	ānam	ānam	ēhi	ēhi	esu	āni
T	antāni, anti	antāni, anti	atam, antam, antānam	atam, antam, antānam	ante(b)hi	ante(b)hi	antesu	antāni, anti
E	āni, ā	āni, e	ānam	ānam	e(b)hi	e(b)hi	esu	āni, ā
R	ūni, ū	ūni, ū	usam, ūnam	usam, ūnam	ū(b)hi	ū(b)hi	ūsu	ūni, ū
F	ā, ayo	ā, ayo	ānam	ānam	ā(b)hi	ā(b)hi	āsu	ā, ayo
E	ī, yo, iyo, yā	ī, yo, iyo	īnam	īnam	ī(b)hi	ī(b)hi	īsu, isu	ī, yo, iyo
M	īyo, yo, iyo, āyo	īyo, yo, iyo, āyo	īnam, inam, īyanam, iyanam	īnam, inam, īyanam, iyanam	ī(b)hi	ī(b)hi	īsu, isu	īyo, yo, iyo, āyo
E	ū, uyo, uyo	ū, uyo, uyo	ūnam	ūnam	ū(b)hi	ū(b)hi	ūsu	ū, uyo, uyo
N	ū, uyo, uyo	ū, uyo, uyo	arānam, ārānam, ūnam, ānam	arānam, ārānam, ūnam, ānam	are(b)hi, ū(b)hi	are(b)hi, ū(b)hi	aresu, āsu, usu, ūsu	āre(b)hi, ū(b)hi
E	aro, ā	aro, are						aro

Relations between Pāli and Sanskrit

Pāli and Sanskrit are very closely related and the common characteristics of Pāli and Sanskrit were always easily recognized by those in Nepal who were familiar with both. Indeed, a very large proportion of Pāli and Sanskrit word-stems are identical in form, differing only in details of inflection. Technical terms from Sanskrit were converted into Pāli by a set of conventional phonological transformations. These transformations mimicked a subset of the phonological developments that had occurred in Proto-Pāli. Because of the prevalence of these transformations, it is not always possible to tell whether a given Pāli word is a part of the old Prakrit lexicon, or a transformed borrowing from Sanskrit. The existence of a Sanskrit word regularly corresponding to a Pāli word is not always secure evidence of the Pāli etymology, since, in some cases, artificial Sanskrit words were created by back-formation from Prakrit words. The following phonological processes are not intended as an exhaustive description of the historical changes which produced Pāli from its Old Indic ancestor, but rather are a summary of the most common phonological equations between Sanskrit and Pāli, with no claim to completeness.

Vowels and diphthongs

- Sanskrit **ai** and **au** always monophthongize to Pāli **e** and **o**, respectively

Examples: **maitrī** → **mettā**, **auśadha** → **osadha**

- Sanskrit **aya** and **ava** likewise often reduce to Pāli **e** and **o**

Examples: **dhārayati** → **dhāreti**, **avatāra** → **otāra**, **bhavati** → **hoti**

- Sanskrit **avi** becomes Pāli **e** (i.e. **avi** → **ai** → **e**)

Example: **sthavira** → **thera**

- Sanskrit **r̥** appears in Pāli as **a**, **i** or **u**, often agreeing with the vowel in the following syllable. **r̥** also sometimes becomes **u** after labial consonants.

Examples: **kṛta** → **kata**, **tṛṣṇa** → **tañha**, **smṛti** → **sati**, **r̥ṣi** → **isi**, **dṛṣṭi** → **diṭṭhi**, **r̥ddhi** → **iddhi**, **r̥ju** → **uju**, **sprṣṭa** → **phuṭṭha**, **vṛddha** → **vuddha**

- Sanskrit long vowels are shortened before a sequence of two following consonants.

Examples: **kṣānti** → **khanti**, **rājya** → **rajja**, **īśvara** → **issara**, **tīrṇa** → **tiṇṇa**, **pūrva** → **pubba**

Consonants - Sound changes

- The Sanskrit sibilants **ś**, **ʂ**, and **s** merge as Pāli **s**

Examples: **śaraṇa** → **saraṇa**, **doṣa** → **dosa**

- The Sanskrit stops **ɖ** and **ɖh** become **l** and **lh** between vowels (as in Vedic)

Example: **cakravāḍa** → **cakkavāla**, **virūḍha** → **virūlha**

Assimilations - General rules

Many assimilations of one consonant to a neighboring consonant occurred in the development of Pāli, producing a large number of geminate (double) consonants. Since aspiration of a geminate consonant is only phonetically detectable on the last consonant of a cluster, geminate **kh, gh, ch, jh, ṭh, ḏh, th, dh, ph** and **bh** appear as **kkh, ggh, cch, jjh, ṭṭh, ḏḍh, tth, ddh, pph** and **bbh**, not as khkh, ghgh etc.

- When assimilation would produce a geminate consonant (or a sequence of unaspirated stop+aspirated stop) at the beginning of a word, the initial geminate is simplified to a single consonant.

Examples: **prāṇa** → **pāṇa** (not ppāṇa), **sthavira** → **thera** (not tthera), **dhyāna** → **jhāna** (not jjhāna), **jñāti** → **ñāti** (not ññāti)

- When assimilation would produce a sequence of three consonants in the middle of a word, geminates are simplified until there are only two consonants in sequence.

Examples: **uttrāsa** → **uttāsa** (not uttāsa), **mantra** → **manta** (not mantta), **indra** → **inda** (not indda), **vandhya** → **vañjha** (not vañjha)

- The sequence **vv** resulting from assimilation changes to **bb**

Example: **sarva** → **savva** → **sabba**, **pravrajati** → **pavvajati** → **pabbajati**, **divya** → **divva** → **dibba**, **nirvāṇa** → **nivvāṇa** → **nibbāna**

Total assimilation, where one sound becomes identical to a neighboring sound, is of two types: progressive, where the assimilated sound becomes identical to the following sound; and regressive, where it becomes identical to the preceding sound.

Regressive assimilations

- Internal visarga assimilates to a following voiceless stop or sibilant

Examples: **duḥkṛta** → **dukkata**, **duḥkha** → **dukkha**, **duḥprajña** → **dappañña**, **niḥkrodha** (=niṣkrodha) → **nikkodha**, **niḥpakva** (=niṣpakva) → **nippakka**, **niḥsoka** → **nissoka**, **niḥsattva** → **nissatta**

- In a sequence of two dissimilar Sanskrit stops, the first stop assimilates to the second stop

Examples: **vimukti** → **vimutti**, **dugdha** → **duddha**, **utpāda** → **uppāda**, **pudgala** → **puggala**, **udghoṣa** → **ugghosa**, **adbhuta** → **abbhuta**, **śabda** → **sadda**

- In a sequence of two dissimilar nasals, the first nasal assimilates to the second nasal

Example: **unmatta** → **ummatta**, **pradyumna** → **pajjunna**

- **j** assimilates to a following **ñ** (i.e., **jñ** becomes **ññ**)

Examples: **prajñā** → **paññā**, **jñāti** → **ñāti**

- The Sanskrit liquid consonants **r** and **l** assimilate to a following stop, nasal, sibilant, or **v**

Examples: **mārga** → **magga**, **karma** → **kamma**, **varṣa** → **vassa**, **kalpa** → **kappa**, **sarva** → **savva** → **sabba**

- **r** assimilates to a following **l**

Examples: **durlabha** → **dullabha**, **nirlopa** → **nillopa**

- **d** sometimes assimilates to a following **v**, producing **vv** → **bb**

Examples: **udvigna** → **uvvigga** → **ubbigga**, **dvādaśa** → **bārasa** (beside **dvādasa**)

- **t** and **d** may assimilate to a following **s** or **y** when a morpheme boundary intervenes

Examples: **ut+sava** → **ussava**, **ud+yāna** → **uyyāna**

Progressive assimilations

- Nasals sometimes assimilate to a preceding stop (in other cases epenthesis occurs)

Examples: **agni** → **aggi**, **ātman** → **atta**, **prāpnoti** → **pappoti**, **śaknoti** → **sakkoti**

- **m** assimilates to an initial sibilant

Examples: **smarati** → **sarati**, **smṛti** → **sati**

- Nasals assimilate to a preceding stop+sibilant cluster, which then develops in the same way as such clusters without following nasals

Examples: **tīkṣṇa** → **tikṣa** → **tikkha**, **lakṣmī** → **lakṣī** → **lakkhī**

- The Sanskrit liquid consonants **r** and **l** assimilate to a preceding stop, nasal, sibilant, or **v**

Examples: **prāṇa** → **pāṇa**, **grāma** → **gāma**, **śrāvaka** → **sāvaka**, **agra** → **agga**, **indra** → **inda**, **pravrajati** → **pavajati** → **pabbajati**, **ásru** → **assu**

- **y** assimilates to preceding non-dental/retroflex stops or nasals

Examples: **cyavati** → **cavati**, **jyotiṣ** → **joti**, **rājya** → **rajja**, **matsya** → **maccha**, **lapsyate** → **lachyate** → **lacchatī**, **abhyāgata** → **abbhāgata**, **ākhyāti** → **akkhāti**, **saṁkhyā** → **sañkhā** (**sañkhyā**), **ramya** → **ramma**

- **y** assimilates to preceding non-initial **v**, producing **vv** → **bb**

Example: **divya** → **divva** → **dibba**, **veditavya** → **veditavva** → **veditabba**, **bhāvyā** → **bhavva** → **bhabba**

- **y** and **v** assimilate to any preceding sibilant, producing **ss**

Examples: **paśyati** → **passati**, **śyena** → **sena**, **aśva** → **assa**, **īśvara** → **issara**, **kariṣyati** → **karissati**, **tasya** → **tassa**, **svāmin** → **sāmī**

- **v** sometimes assimilates to a preceding stop

Examples: **pakva** → **pakka**, **catvāri** → **cattāri**, **sattva** → **satta**, **dhvaja** → **dhaja**

Partial and mutual assimilation

- Sanskrit sibilants before a stop assimilate to that stop, and if that stop is not already aspirated, it becomes aspirated; e.g. **śc**, **st**, **ṣṭ** and **sp** become **cch**, **tth**, **ṭṭh** and **pph**

Examples: **paścāt** → **pacchā**, **asti** → **atthi**, **stava** → **thava**, **śreṣṭha** → **seṭṭha**, **aṣṭa** → **aṭṭha**, **sparśa** → **phassa**

- In sibilant-stop-liquid sequences, the liquid is assimilated to the preceding consonant, and the cluster behaves like sibilant-stop sequences; e.g. **str** and **ṣṭr** become **tth** and **ṭṭh**

Examples: **śāstra** → **śasta** → **sattha**, **rāṣṭra** → **raṣṭa** → **raṭṭha**

- **t** and **p** become **c** before **s**, and the sibilant assimilates to the preceding sound as an aspirate (i.e., the sequences **ts** and **ps** become **cch**)

Examples: **vatsa** → **vaccha**, **apsaras** → **accharā**

- A sibilant assimilates to a preceding **k** as an aspirate (i.e., the sequence **kṣ** becomes **kkh**)

Examples: **bhikṣu** → **bhikkhu**, **kṣanti** → **khanti**

- Any dental or retroflex stop or nasal followed by **y** converts to the corresponding palatal sound, and the **y** assimilates to this new consonant, i.e. **ty**, **thy**, **dy**, **dhy**, **ny** become **cc**, **cch**, **jj**, **jjh**, **ññ**; likewise **ṇy** becomes **ññ**. Nasals preceding a stop that becomes palatal share this change.

Examples: **tyajati** → **cyajati** → **cajati**, **satya** → **sacya** → **sacca**, **mīthyā** → **mīchyā** → **micchā**, **vidyā** → **vijyā** → **vijjā**, **madhya** → **majhya** → **majjha**, **anya** → **añya** → **añña**, **puṇya** → **puñya** → **puñña**, **vandhya** → **vañjha** → **vañjjha** → **vañjha**

- The sequence **mr** becomes **mb**, via the epenthesis of a stop between the nasal and liquid, followed by assimilation of the liquid to the stop and subsequent simplification of the resulting geminate.

Examples: **āmra** → **ambra** → **amba**, **tāmra** → **tamba**

Epenthesis: an epenthetic vowel is sometimes inserted between certain consonant-sequences. As with **r**, the vowel may be **a**, **i**, or **u**, depending on the influence of a neighboring consonant or of the vowel in the following syllable. **i** is often found near **i**, **y**, or palatal consonants; **u** is found near **u**, **v**, or labial consonants.

- Sequences of stop + nasal are sometimes separated by **a** or **u**

Example: **ratna** → **ratana**, **padma** → **paduma** (**u** influenced by labial **m**)

- The sequence **sn** may become **sin** initially

Examples: **snāna** → **sināna**, **sneha** → **sineha**

- **i** may be inserted between a consonant and **l**

Examples: **kleśa** → **kilesa**, **glāna** → **gilāna**, **mlāyati** → **milāyati**, **ślāghati** → **silāghati**

- An epenthetic vowel may be inserted between an initial sibilant and **r**

Example: **śrī** → **sirī**

- The sequence **ry** generally becomes **riy** (**i** influenced by following **y**), but is still treated as a two-consonant sequence for the purposes of vowel-shortening

Example: **ārya** → **arya** → **ariya**, **sūrya** → **surya** → **suriya**, **vīrya** → **virya** → **viriya**

- **a** or **i** is inserted between **r** and **h**

Example: **arhati** → **arahati**, **garhā** → **garahā**, **barhiṣ** → **barihisa**

- There is sporadic epenthesis between other consonant sequences

Examples: **caitya** → **cetiya** (not cecca), **vajra** → **vajira** (not vajja)

Other changes

- Any Sanskrit sibilant before a nasal becomes a sequence of nasal followed by **h**, i.e. **ṣṇ**, **sn** and **sm** become **ṇh**, **nh**, and **mh**

Examples: **ṭṛṣṇa** → **taṇha**, **uṣṇīṣa** → **uṇhīsa**, **asmi** → **amhi**

- The sequence **śn** becomes **ñh**, due to assimilation of the **n** to the preceding palatal sibilant

Example: **praśna** → **praśña** → **pañha**

- The sequences **hy** and **hv** undergo metathesis

Examples: **jihvā** → **jivhā**, **grhya** → **gayha**, **guhya** → **guyha**

- **h** undergoes metathesis with a following nasal

Example: **grhṇāti** → **gaṇhāti**

- **y** is geminated between **e** and a vowel

Examples: **śreyas** → **seyya**, **Maitreya** → **Metteyya**

- Voiced aspirates such as **bh** and **gh** on rare occasions become **h**

Examples: **bhavati** → **hoti**, **-ebhiṣ** → **-ehi**, **laghu** → **lahu**

- Dental and retroflex sounds sporadically change into one another

Examples: **jñāna** → **ñāṇa** (not **ñāna**), **dahati** → **ḍahati** (beside Pāli **dahati**) **nīḍa** → **nīla** (not **nīla**), **sthāna** → **ṭhāna** (not **thāna**), **duḥkṛta** → **dukkata** (beside Pāli **dukkata**)

Exceptions

There are several notable exceptions to the rules above; many of them are common Prakrit words rather than borrowings from Sanskrit.

- **ārya** → **ayya** (beside **ariya**)
- **guru** → **garu** (adj.) (beside **guru** (n.))
- **puruṣa** → **purisa** (not **purusa**)
- **vṛkṣa** → **rukṣa** → **rukka** (not **vakkha**)

Buddhist Hybrid Sanskrit

Buddhist Hybrid Sanskrit (BHS) is a modern linguistic category applied to the language used in a class of Indian Buddhist texts, such as the Perfection of Wisdom sutras. BHS is classified as a Middle Indo Aryan language. It is sometimes called “Buddhist Sanskrit” or “Mixed Sanskrit.”

The term owes its usage and definition largely to the scholarship of [Franklin Edgerton](#). Buddhist Hybrid Sanskrit is primarily studied in the modern world in order to study the Buddhist teachings that it records, and to study the development of Indo-Aryan languages. Compared to Pāli and Classical Sanskrit, comparatively little study has been made of Buddhist Hybrid Sanskrit, in part because of the fewer available writings, and in part because of the view of some scholars that BHS is not distinct enough from Sanskrit to comprise a separate linguistic category. Edgerton writes that a reader of a Buddhist Hybrid Sanskrit text “will rarely encounter forms or expressions which are definitely ungrammatical, or at least more ungrammatical than, say, the Sanskrit of the epics, which also violates the strict rules of Pāṇini. Yet every paragraph will contain words and turns of expression which, while formally unobjectionable (...) would never be used by any non-Buddhist writer.”

Buddhist Hybrid Sanskrit writings emerged after the fourth century BC codification of Classical Sanskrit by the scholar Pāṇini. His standardized version of the language that had evolved from the ancient Vedic came to be known as “Sanskrit” (meaning “refined,” or “completely formed”). Prior to this, Buddhist teachings are not known to have generally been recorded in the language of the Brahmanical elites. At the time of the Buddha, instruction in it was restricted to members of the so-called “twice-born castes”. While Gotama Buddha was probably familiar with what is now called Sanskrit, he preferred to teach in local languages. At one point he ruled against translating his teachings into Vedic, saying that to do so would be foolish - the language of the Vedas, Vedic was by that time an archaic and obsolete language.

After Pāṇini's work, Sanskrit became the pre-eminent language for literature and philosophy in India. Buddhist monks began to adapt the language they used to it, while remaining under the influence of a linguistic tradition stemming from the protocanonical Prakrit of the early oral tradition. While there are widely differing theories regarding the relationship of this language to Pāli, it is certain that Pāli is much closer to this language than Sanskrit is.

Edgerton holds that nearly all Buddhist works in Sanskrit, at least until a late period, belong to a continuous and broadly unitary linguistic tradition. The language of these works is separate from the tradition of Brahmanical Sanskrit, and goes back ultimately to a semi-Sanskritized form of the protocanonical Prakrit. The peculiar Buddhist vocabulary of BHS is evidence that BHS is subordinate to a separate linguistic tradition quite separate from standard Sanskrit. The Buddhist writers who used standard Brahmanical Sanskrit were small in number. This group seems to have been comprised of converts who received orthodox Brahmanical training in their youth before converting to Buddhism, such as Aśvaghoṣa.

Vocabulary: Pāli → English

A

abhibhavati; (abhi + bhū) overcomes.
abhibhū; m. conqueror.
abhidhamma; m. higher doctrine.
abhigacchati; (abhi + gamu) goes near to.
abhijānāti; (abhi + ñā) perceives.
abhikkamati; (abhi + kamu) goes forward.
abhimaṅgala; n. great festival.
abhimukha; facing towards.
abhiññā; f. higher knowledge.
ācariya; m. teacher.
ādara; m. affection, esteem, care.
ādāya; p.p. having taken.
adhibhūta; p.p. mastered.
adhigacchati; (adhi + gamu) attains, acquires.
adhipati; m. chief, master.
adhisessati; (adhi + si) will lie upon.
adhisīla; a higher morality.
adhisīta; adj. very cold.
adhitīṭhati; (adhi + ṭhā) stands upon.
adhivasati; (adhi + vasa) dwells in.
agā; (gamu) went.
āgacchati; (ā + gamu) comes.
āgatasamaṇo; m. monastery.
aggi; m. fire.
aha; n. day.
aham; pro. i.
āhāra; m. food.
āharati; (ā + hara) brings.
aja; m. goat.
ajā; f. she-goat.
ajja; ind. to-day.
ākāsa; m. sky.
alikavādī; m. liar.
āma; ind. yes.
amacca; m. minister.
amba; n. mango.
ambara; n. garment.
amhākam; pro. our.
amu; pro. this, that, such.
āṅguli; f. finger.
añña; adj. another
annada; giver of food.
aññatara; adj. certain.
antevāsiko; m. pupil.
antima; adj. last.
anu; pre. like, after, along, under.

anugacchati; (anu + gamu) follows.
anulomato; in accordance with.
anunāyaka; m. sub-chief.
anupubbaṁ; in due course.
anurāja; m. successor.
apa; pre. from, away from.
āpabbata; n. as far as the rock.
apagacchati; (apa + gamu) goes away.
āpana; n. shop, market.
apara; adj. other, western, subsequent.
aparaṇha; m. afternoon.
apasālāya; from the hall.
apavāda; m. abuse, blame.
api; ind. over, near to.
apidhāna; n. cover, lid.
appa; adj. little, few.
appamāda; m. earnestness.
arahanta; m. arahat.
ārāma; m. temple, garden.
āroceti; (ā + ruca) informs, tells, announces.
ārogya; n. health.
asādhu; m. bad man.
āsana; n. seat.
asi; m. sword.
asikalaho; m. swordfight.
asīti; eighty.
assa; m. horse.
assā; f. mare.
āṭavi; f. forest.
atigacchati; (ati + gamu) overcomes.
atikkamati; (ati + kamu) transgresses.
atisundara; very beautiful.
atithi; m. guest.
ativiya; adj. very.
atta; m. soul, self.
attha; m. matter, meaning, good.
āṭṭha; eight.
āṭṭhādasa; eighteen.
āṭṭhama; eighth.
āṭṭhi; n. bone.
avabhodha; m. understanding.
avacarati; (ava + cara) traverses.
avaharati; (ava + hara) takes away.
avajānāti; (ava + ñā) despises.
avakkamati; (ava + kamu) descends.
avamaññati; (ava + mana) looks down upon.
āvuso; ind. friend, brother.

aya; n. iron.

ayomaya; made of iron.

āyu; n. age.

B

bahudhā; in many ways.

bāla; m. young.

bālatā; f. childhood.

bālatta; n. ignorance.

balavant; m. powerful.

bandhumant; m. he who has relations.

bhagavant; m. the blessed one.

bhagini; f. sister.

bhajati; (bhaja) associates.

bhaṇati; (bhaṇa) speaks, recites.

bhaṇḍa; n. goods, article.

bhaṇḍāgārika; m. treasurer

bhante; ind. lord, reverend sir.

bhariyā; f. wife.

bhāsā; f. language.

bhāsana; n. speech.

bhattu; m. husband.

bhātu; m. brother.

bhava; n. existence.

bhavati; (bhū) becomes.

bhāveti; (bhū) cultivates, develops.

bhaya; n. fear.

bhikkhu; m. buddhist monk.

bhikkhunī; f. nun.

bhinna; p.p. broken.

bhū; to be.

bhujaga; m. snake.

bhūmi; f. ground.

bhuñjati; (bhujī) eats, partakes.

bhuñjitukāma; wishing to eat.

bhūta; n. being.

bija; n. seed, germ.

brahmacārī; m. celibate.

buddha; m. the enlightened one.

buddhadesita; preached by buddha.

bujjhati; (budha) understands.

C

cakkhu; n. eye.

canda; m. moon.

carati; (cara) wanders.

cattālīsatī; forty.

catu; four.

catuddasa; fourteen.

catuttha; fourth.

ceta; n. mind.

cha; six.

chatta; n. umbrella.

chaṭṭha; sixth.

ciram; indec. for a long time.

corabhayaṁ; n. fear from thief.

corayati; (cura) steals.

coreti; (cura) steals.

cuddasa; fourteen.

D

dakkhiṇa; south.

dāna; n. alms, giving, gift.

dandā; n. stick.

dandī; he who has a stick.

dāraka; m. child.

dārikā; f. girl.

dāru; n. wood, fire-wood.

dārumaya; wooden.

dasa; ten.

dāsa; m. servant.

dāsi; f. servant-maid.

dātu; m. giver.

dāyaka; m. supporter.

deseti; (disa) preaches.

deti; (dā) gives.

deva; m. god.

devi; f. goddess.

deyya; that which should be given.

dhamma; m. law, truth, doctrine.

dhamma;

dhammacāri; m. righteous one.

dhammadhara; m. versed in the

dhammasālā; f. preaching hall.

dhammatā; f. nature.

dhammavādī; m. speaker of the truth.

dhammika; righteous.

dhana; n. wealth.

dhāvati; (dhāva) runs.

dhenu; f. cow.

dhitimant; m. courageous one.

dhitū; f. daughter.

dhovati; (dhova) washes.

dhunāti; (du) destroys.

dibbatī; (diva) enjoys.

dīgha; adj. long.

dinakara; m. sun.

dīpa; n. light, lamp.

disā; f. quarter, direction.

ditṭhadhammo; m. saint.

divasa; m., n. day.

dosa; m. hatred.

du; pre. bad, difficult.

duddama; difficult to tame.

duggati; f. evil state.

duhitu; f. daughter.

duranubodha; difficult of comprehension.

dutiya; second.

dvādasa; twelve.

dvi; two.

dvikkhattum; twice.

E

eka; one, certain, some.

ekādasa; eleven.

elaka; m. goat.

eva; ind. just, quite, even, only.

evam; ind. thus.

G

gacchati; (gamu) goes.

gahapati; m. householder.

gāma; m. village.

gamaka; m. goer.

gamana; n. going.

gāmatā; f. collection of villages.

gāmato; gone to the village.

gaṅgā; f. river.

gantukāma; wishing to go.

gārayha; blamable.

gati; f. state.

ghara; n. home, house.

ghaṭa; m. pot, jar.

ghosana; noisy.

gilāna; m. sick person.

gīti; f. song.

go; m. bull.

gotrabhū; n. Ariya.

guṇavant; m. virtuous one.

H

harati; (hara) carries.

hattha; m. hand.

hatthi; m. elephant.

hatthinī; f. she-elephant.

have; ind. indeed, certainly.

hi; indec. indeed.

hīyo; ind. yesterday.

I

icchati; (isu) wishes, desires.

idāni; ind. now.

idha; ind. here.

ima; this.

isi; m. sage.

itara; adj. different, the remaining.

ito; ind. hence. ago, from here.

iva; ind. like.

J

janaka; m. father.

jananī; f. mother.

janatā; f. multitude.

jaya; m. victory.

jāyati; (jana) arises, is born.

jetṭha; eldest.

jetu; m. conqueror.

jeyya; elder.

jināti; (ji) conquers.

jīvati; (jīva) lives.

K

ka; pro. who, which?

kadariya; m. miser.

kammaja; born of kamma.

kampati; (kampa) shakes, wavers.

kaṇha; black.

kaniṭṭha; adj. youngest.

kaniya; adj. younger.

kaññā; f. maiden, virgin.

kapi; m. monkey.

kāraka; m. doer.

karaṇa; n. doing.

karanīya; that which should be done.

kassaka; m. farmer.

katama; pro. what, which?

kataññū; m. grateful person.

katara; pro. what, which?

kattu; m. doer.

kattukāma; wishing to do.

kavi; m. poet.

kāyi ka; bodily.

khādati; (khāda) eats, chews.

khaggavisāṇakappa; m. like a

khajja; eatable.

khaṇati; (khaṇa) digs.

khanti; f. patience.
khetta; n. field.
khippam; ind. quickly.
khīra; n. milk.
khuddaka; adj. small.
kīlati; plays.
kim; ind. why? what? pray.
kodha; m. anger.
kodhana; irritable.
koti; f. hundred lakhs.
kuddāla; m., n. spade.
kujjhati; (kudha) gets angry.
kumbhakāra; m. potter.
kuñjara; m. elephant.
kūpa; m. well.

L
labhati; (labha) receives.
lakkham; lakh.
lekhana; n. letter.
likhati = (**likha**) writes.;
lobha; m. greed.
loka; m. world.
lokahita; beneficial to the world.
lokika; worldly.
loṇika; mixed with salt.

M
maccha; m. fish.
maccu; m. death.
madhu; m. honey.
magga; m. road.
maggika; m. traveller.
mahanta; adj. big.
mahesī; f. queen.
majja; n. intoxicant.
majjhima; adj. middle.
mālākāra; m. garland-maker.
mama; pro. my, mine.
mana; mind.
māna; n. pride.
mañca; m. bed.
maṇi; m. jewel.
manomaya; mental.
manusatta; n. manhood.
maraṇa; n. death.
māsa; m., n. month.
mātula; m. uncle.
mātulānī; f. aunt.

mayham; pro. my, mine.
medha; adj. wise.
medhāvī; m. wise man.
medhāvīnī; f. wise woman.
mitta; m., n. friend.
mukha; n. face, mouth.
muni; m. sage.
mutti; f. deliverance.

N
nagara; m. city.
nāgarika; urban.
nāma; n. name, mind.
namo; ind. honour.
nara; m. man.
narapati; m. king.
nārī; f. woman.
nātha; m. lord, refuge.
ñāti; m. relative.
nattu; m. nephew.
ñātu; m. knower.
nava; nine.
nāvā; f. ship, boat.
navama; ninth.
nāvika; m. navigator.
navuti; ninety.
near.;
netu; m. leader.
nīca; mean, low.
nicaya; n. accumulation.
nidahati; (ni + daha) lays aside.
nidhāya; ind. p.p. having left aside.
nigacchati; (ni + gamu) goes away.
nigama; m. town, market
nīharati; (nī + hara) takes away, removes.
nikkhamati; (ni + kamu) departs.
nikkhaṇati; (ni + khaṇa) buries.
nīla; adj. blue.
nirāhāra; without food.
nīrasa; sapless, tasteless.
nīroga; healthy.
nisīdati; (ni + sada) sits.
nittānho; arahant (desireless one).
nivattati; (ni + vatu) ceases.

O
odana; m. rice, cooked rice.
ojā; f. essence.
osadha; m. medicine.

osadhasālā; f. dispensary.

ovāda; m. advice.

P

pabala; very strong.

pabbata; m., n. rock.

pacati; (paca) cooks.

pacchābhattam; after meal.

pacchima; west.

pāda; m., n. foot

paharati; (pa + hara) strikes.

pakkamati; (pa + kamu) sets out, goes away.

pakkipati; (pa + khipa) throws in, puts in.

pālibhāsā; f. pāli-language.

pana; ind. but, however, further.

pañca; five.

pañcadasa; fifteen.

pañcadhā; fivefold.

pañcama; fifth.

pañcama; fifth.

paññita; m. wise man.

pañha; m. question

paññita; noble.

paññā; f. wisdom.

paññākāra; m. present.

paññarasa; fifteen.

paññāsa; fifty.

pāpa; n. evil.

pāpaka; adj. evil.

pāpakārī; m. evil-doer.

pāpuṇāti; (pa + apa) arrives.

para; adj. other, different.

parā; ind. away, aside, back, opposed to.

parābhava; m. decline, ruin.

parājaya; defeat.

parakkamati; (para + kamu) strives.

pari; pre. around, about, complete.

pariccheda; m. limit, extent, chapter.

paridahati; (pari + daha) puts on.

paridhāvati; (pari + dhāva) runs about.

parikkhipati; (pari + khipa) throws around.

parisuddha; complete purity.

pasattha; good.

pātarāsa; m. morning meal.

patati; (pata) falls.

pañthama; first.

pāñhasālā; f. school.

pati; m. husband, lord.

pati; pre. again, against, back, towards.

patideti; (pati + dā) gives in return.

pañkkamati; (pañi + kamu) retreats.

pañilekhana; n. letter in reply.

pañilomam; backwards.

pañipadā; f. course, conduct, practice.

patirāja; hostile king.

patirūpam; counterfeit, suitable.

pañisotam; against the stream.

pañivadati; (pañi + vada) answers.

pāto; ind. early in the morning.

pavisati; (pa + visa) enters.

pāya; n. water, milk.

payāti; (pa + yā) goes forward.

payojana; n. use, need.

pema; m. attachment, love.

pīta; adj. yellow.

pīṭha; n. chair, bench.

pīti; f. joy.

pitu; m. father.

potthaka; n. book.

pubba; adj. first, foremost, eastern.

pubbañha; m. forenoon.

pucchatī; asks.

pūjeti; offers.

puñña; n. merit, good.

puññakārī; m. good-doer.

puppha; n. flower.

purato; ind. in the presence of.

puratthima; east.

putta; m. son.

puttika; he who has sons.

R

raja; n. dust.

rāja; m. king.

rajatamaya; made of silver.

rājinī; f. queen.

rakkhatī; protects.

ratha; m. cart, chariot.

rathakāra; charioteer.

rati; f. attachment.

ratta; adj. red.

raṭṭha; n. country, kingdom, realm.

ratti; f. night.

rhinoceros.

roga; m. disease.

rukka; m. tree.

rundhatī; (rudhi) obstructs.

S

sā; she.
sabba; all.
sabbadā; ind. everyday.
sabbaññū; m. all knowing one.
sabbaso; in every way.
sabbathā; in every way.
sacca; a truth.
sadā; ind. always.
saddhā; f. faith, devotion, confidence.
sādhu; m. good man.
sādhu; adj. good.
sādhukam; ind. well.
sahassam; thousand.
sahāya; m. friend.
sālā; f. hall.
sam; pre. with, together, self.
samāgacchati; (sam + ā + gamu) assembles.
samaṇa; m. holy man, ascetic.
sambuddha; self-enlightened.
samesti; meets together.
samharati; (sam + hara) collects.
sāmī; m. husband, lord.
sammā-sammbuddha; m. fully enlightened one.
sammukha; face to face with.
saṅgha; m. collection, the order.
saṅkhipati; (sam + khipa) condenses.
saṅkilissati; (sam + kilisa) is defiled.
sara; n. lake.
saraṇa; n. refuge.
satam; hundred.
satta; seven.
sattadasa; seventeen.
sattama; seventh.
sattati; seventy.
saṭṭhi; sixty.
satthu; m. teacher.
sāyamāsa; m. evening meal, dinner.
senā; f. army.
seta; adj. white.
setṭha; adj. excellent, chief.
sīla; n. morality, precept, virtue.
sīladhanam; wealth of virtue.
sira; n. head.
sīta; adj. cold, cool.
siyā; would be.
so; pro. he.
soka; m. grief.
solasa; sixteen.

sotu; m. hearer.

sovaṇṇamaya; golden.
su; pre. good, well, thoroughly, excess.
subhāvita; p.p. thoroughly practised.
sūda; m. cook.
sudesita; well preached.
sudubbala; very weak.
sugati; f. good or happy state.
sujana; m. good man.
sukara; easy to do.
sukhita; adj. happy, healthy.
sunakha; m. dog.
suṇāti; (su) hears.
suve; ind. tomorrow.

T

tadā; ind. then.
taṭāka; n. pond pool.
tama; n. darkness.
tanhā; f. craving.
tapa; n. asceticism, control.
tarati; (tara) crosses.
taruṇa; adj. young.
tāsam; f. their.
tassa; m., n., pro. his.
tassā; f. pro. her.
tatiya; third.
tava; m., f., n., pro. your.
teja; n. majesty.
terasa; thirteen.
tesam; m., n., pro. their.
ti; three.
tiṁsati; thirty.
tiṇa; n. grass.
tumhākam; m., f., n., pro. plu. your.
tuyham; m., f., n. pro. sing. your.

U

ucca; adj. high.
ucchindati; (u + chidi) cuts off.
udaka; n. water.
udaya; m. rise, beginning.
uggacchati; (u + gamu) rises.
ukkhipati; (u + khipa) throws upwards.
uṇha; adj. hot.
upa; pre. near, towards, next.
upādāna; attachment, clinging.
upadhāvati; (upa + dhāva) runs up to.
upagacchati; (upa + gamu) goes

upagaṅgam; near a river.
upakaḍḍhati; (upa + kaḍḍha) drags down.
upakaṇṭha; into the ear.
upanagaram; near a city, suburb.
uparāja; m. viceroy.
upāsaka; m. devotee (male).
upasākhā; minor branch.
upasaṅkamati; (upa + saṁ + kamu) approaches.
upāsikā; f. devotee. (female).
ura; n. shoulder.
uttara; adj. higher, superior, northern.
uttarati; (u + tara) ascends.

V

vā; ind. either, or.
vācā; f. word.
vāceti; (vaca) reads, recites.
vadati; (vada) speaks.
vadhū; f. young wife.
vanavāsa; residence in the forest.
vandati; (vanda) salutes.
vaṇṇa; m. appearance, colour, praise.
vapati; sows.
vassa; m., n. year, rain.
vattha; n. cloth, raiment.
vattu; m. talker.
vaya; n. age.
vāyamati; strives, tries.
vejja; m. doctor, physician.
vibhava; m. power, free from existence.
vicarati; (vi + cara) wanders about.
vicchindati; (vi + chidi) cuts off.
vigata; separated.
vihaññati; perishes.
vīhi; m. paddy.
vikkipati; scatters.
viloma; reverse.
vimala; stainless.
vimukha; averted.
vimutti; f. perfect release.
vipassati; (vi + passa) sees clearly.
vīśaṁ; twenty.
visama; uneven.
vīśati; twenty.
visikhā; f. street.
visoka; sorrowless.
visujjhati; (vi + sudha) is purified.
viya; ind. like.
vuddha; adj . old.

vyākaroti; (vi + ā + kara) expounds.

Y

yā; pro. who, which, that.
yācaka; m. beggar.
yadā; ind. when.
yāgu; m. rice-gruel.
yasa; n. glory.
yathābalam; according to strength.
yathākammam; to order.
yathāsatti; according to one's ability.
yathāvuddham; according to seniority.
yāva; ind. till, so long.
yāvadattham; as one wishes.
yāvajīvam; till life lasts.
yogga; suitable.

Vocabulary: English → Pāli

A

abandons; jahati.
about; matta.
above; upari.
abuse; upavāda. m.
accumulation; nicaya.
acquires; adhigacchati.
action; kamma. n.
advice; ovāda. m.
affection; ādara. m.
after; pacchā. ind.
afternoon; aparaṇha. m.
again; puna. ind.
against; pati. ind.
age; āyu. n.
ago; ito. ind.
all; sabba. adj.
all-knowing one; sabbaññū. m.
alms; dāna.
also; api, ca. ind.
always; niccaṃ. ind.
and; ca. ind.
anger; kodha. m.
angry (gets); kujjhati.
announces; āroceti.
another; añña. pro.
answers; paṭivadati.
appearance; vaṇṇa. m.
approaches; upasaṅkamati.
aquatic; jalaja.
arahant; arahanta.
arises; uggačhati.
arises (is born); jāyati, uppajjati.
army; senā. f.
around; pari. ind.
arrives; pāpuṇāti.
article; bhaṇḍa. n.
as long as; tāva. ind.
ascends; āruhati.
ascetic; samaṇa, m.
asceticism; tapa. m.
asks; pucchatī.
assembles; samāgačhati.
associates; bhajati.
attachment; pema. m., rati. f.
attains; adhigacchati.
aunt; mātulāni. f.

avaricious person; kadariya. m.
averted; vimukha.
away; apa, ava, parā, ni. pre.

B

back; puna. ind
backwards; paṭilomam̄.
bad; du. pre.
bad man; asādhu. m.
becomes; bhavati.
becoming; bhava. m.
bed; mañca, m.
beggar; yācaka. m.
beginning; udaya. m.
behind; pacchā. ind.
bench; pīṭha. n.
beyond; pāraṃ. ind.
big; mahanta. adj.
bird; sakuna. m.
black; kaṇha. adj.
blamable; vajja.
blame; apavāda. m.
blessed; bhagavanta.
blessings-bestower; sivaṅkara. m.
blue; nīla. adj.
blueness; nīlatā. f. nīlattam̄. n.
boat; nāvā. f.
bodily; kāyika.
bone; aṭṭhi. n.
book; potthaka, m., n.
born (is); jāyati.
brings; āharati.
brother; āvuso. (a form of address).
brother; bhātu. m.
buddha; buddha. m.
bull; go. m.
buries; nikhaṇati.
but; pana. ind.
buys; kiṇāti.

C

care; ādara. m.
carries; harati.
cart; ratha. m.
chair; pīṭha. n.
chapter; pariccheda. m.
chariot; ratha. n.

chews ; khādati.	descends ; okkamati.
chief ; adhipati. m. setṭha. adj.	despises ; avajānāti.
child ; dāraka. m.	destroys ; dhunāti.
childhood ; bālatā. f.	destruction ; khaya. m.
city ; nagara. n.	devotee (female) ; upāsikā. f.
clear ; vippasanna.	devotee (male) ; upāsaka. m.
climbs ; āruhati.	devotion ; saddhā f.
cloth ; vattha. n.	different ; nānā.
coach-builder ; rathakāraka.	difficult ; dukkara.
cold ; sīta. adj.	digs ; khaṇati.
collection ; samūha. m.	dinner ; sāyamāsa. m.
collects ; sañharati.	direction ; disā. f.
colour ; vaṇṇa. m.	disappears ; antaradhāyati.
comes ; āgacchatī.	disciple ; sāvaka. m.
compiles ; saṅgaṇhāti.	disease ; roga. m.
complete ; sampuṇṇa.	dispensary ; osadhasālā. f.
condenses ; saṅkhipati.	do (wishing to) ; kattukāma.
condition ; bhāva. m.	doctor ; vejja. m.
condition (of birth) ; gati. f.	doctrine ; dhamma. m.
conduct ; paṭipadā. f. ācāra. m.	doer ; kāraka. m.
conqueror ; abhibhū. m.	dog ; sunakha. m.
conquers ; jināti.	doing ; karonta. pres. p.
consent ; anumati. f.	down ; heṭṭhā. ind.
control ; dama. m.	drags down ; upakaḍḍhati.
cook ; sūda. m.	drinkable ; peyya.
cook (wishing to) ; pacitukāma.	drinks ; pibati, pivati.
cooked rice ; odana. n.	dust ; raja. n.
cooks ; pacati.	dwells ; viharati.
cool ; sīta. adj.	
counterfeit ; patirūpaṁ.	E
country ; raṭṭha. n.	ear ; sota. n.
courageous ; dhitimant. m.	early ; pubba. adj.
course ; paṭipadā. f.	earnestness ; appamāda. m.
cover ; apidhāna, pidhāna. n.	east ; puratthimā.
covetousness ; abhijjhā. f.	easy (to do) ; sukara.
cow ; dhenu. f.	eat (wishing to) ; bhuñjitukāma.
craving ; taṇhā. f.	eater ; bhojaka.
	eats ; bhuñjati.
D	edible ; khādanīya.
darkness ; andhakāra. m.	eight ; aṭṭha.
daughter ; dhītu. f.	eighteen ; aṭṭhadasa, aṭṭhārasa.
day ; divasa. m., n.	eighty ; asāta.
death ; maccu. m.	either ; vā.
declares ; vadati.	end ; anta. m.
defeat ; parājaya. m.	enlightened one ; sambuddha. m.
defiles ; saṅkilissati.	especial ; visesa.
deliverance ; mutti. g.	essence ; sāra. n.
delusion ; moha. m.	esteem ; ādara. m.
departs ; nikhamati.	even ; api. ind.

evening; sāyañha. m.
evening-meal; sāyamāsa. m.
everyday; sabbadā.
evil; pāpa. n.
evil doer; pāpakārī. m.
evil state; duggati. f.
excellent; seṭṭha. adj. suṭṭhu. ind.
exhortation; ovāda. m.
existence; bhava. m.
expounds; vyākaroti.
extent; pariccheda. m.
eye; cakkhu. n.

F
face; mukha. n.
faith; saddhā. f.
falls; patati.
farmer; kassaka. m.
father; janaka. m. pitu. m.
fear; bhaya. n.
few; appa. adj. .
field; khetta. n.
fifteen; pañcadasa, paññarasa.
fifth; pañcama.
finger; aṅguli. f.
fire; aggi. m.
firewood; dāru. n.
first; paṭhama.
fish; maccha. m.
five; pañca.
flower; puppha. n.
folds; samharati.
follows; anugacchati.
food; āhāra. m.
foot; pāda. m.
foremost; pubba. adj.
forenoon; pubbañha. m.
forest; atavi. f. vana. n.
forest (residence in); vanavāsa.
forty-nine; ekūna paññāsa.
four; catu.
fourteen; cuddasa, catuddasa.
fourth; catuttha.
freed; mutta. p.p.
freedom; mutti. f.
friend; āvuso, mitta. n., m. sahāya. m.
fruit; phala. n.
further; puna. ind.

G
gait; gati. f.
ganges; gaṅgā. f.
garden; ārāma. m.
garland-maker; mālākāra. m.
garment; ambara. m. vattha. n.
germ; bīja. n.
gets; labhati.
gets (angry); kujjhati.
gift; dāna. n.
girl; dārakā. f.
giver; dāyaka. m.
giver (of food); annada.
gives; deti.
giving; dāna. n.
glory; yasa. n.
goal; attha. m.
goat; aja. m.
goat (she); ajā. f.
god; deva. m.
goddess; devī. f.
goes; gacchati.
goes about; vicarati.
goes away; apagacchati.
goes forward; abhigacchati.
going; gamana. n.
golden; sovaññamaya.
good; sundara. adj.
good doer; puññakārī. m.
good man; sujana. m.
goods; bhaṇḍa. n.
grass; tiṇa. n.
grateful-person; kataññū. m.
great; mahanta. adj.
greed; lobha. m.
grief; soka. m.
ground; bhūmi. f.
grows; vadḍhati.
gruel-rice; yāgu. m.
guest; atithi. m.

H
hall; sālā. f.
hand; hattha. m.
happy; sukhita. adj.
happy state; sugati. f.
hated; kodha. m.
he; so.
head; sira. n.

health; ārogya. n.
healthy; nīroga.
heard; suta. p.p.
hearer; sotu. m.
hearing; sutvā. ind. p.p.
hears; suṇāti.
hence; ito. ind.
here; idha. ind.
high; ucca. adj.
higher; uttara.
hinders; bādhati.
his; tassa. pro.
holy man; samaṇa. m.
home; ghara. n.
horse; assa. in.
hospital; gilānasālā. f.
house; ghara. n.
hundred; satam̄.
hundred millions; dasakoṭi.
hundred thousands; satasahassa.
husband; sāmi. m.

I

i; aham̄. pro.
ignorance; bālatta. n.
immediately; khippaṇ. ind.
in; anto. ind.
indeed; have, hi, eva. ind.
informs; āroceti.
intoxicating; majja.
iron; aya. n.
iron-made; ayomaya.

J

jar; ghaṭa. n.
jewel; maṇi. m.
joy; pīti. f.

K

kindness; karuṇā. f.
king; rājā. m.
kingdom; raṭṭha. n.
knower; ñātu. m.
knowledge; ñāṇa. n.
knowledge, higher; abhiññā. f.
knows; jānāti.

L

lake; taṭāka. m.

lakh; lakkha.
lamp; dīpa. m.
language; bhāsā. f.
last; antima. adj.
law; dhamma. m.
lays aside; nidahati.
leader; nāyaka. m.
leading; nayanta. pres. p.
learns; sikkhati.
letter; lekhana. n.
lid; pidahana. n.
lie; musā. f.
lier; alikavādī. m.
light; dīpa. n.
like; viya, iva. ind.
limit; pariccheda. m.
little; appa. adj.
lives; jīvati.
long; cirām, dīgha. adj.
lord; nātha. m., issara. m.
low; nīca. adj.
lust; rāga. m.

M

maiden; kaññā. f.
majesty; teja. n.
man; nara. m., manussa. m.
mango; amba. m.
manhood; manussatta. n.
mankind; pajā. f.
mare; assā. f.
market; āpana. n.
master; adhipati. m.
mastered; adhibūta.
matter; attha. m.
meaning; attha. m.
medicine; osada. n.
meets together; sameti.
memory; sati. f.
mental; mānasika.
merchant; vāṇija. m.
merit; puñña. n.
middle; majjhima. adj.
milk; khīra. n.
mind; mana. n. citta. n.
minister; amacca. m.
miser; kadariya. m.
monastery; ārāma, vihāra. m.
monk; bhikkhu. m.

monkey; kapi. m., vānara. m.
month; māsa. m., n.
moon; canda. m.
morality; sīla. n.
morality, higher; adhisīla. n.
morning; pāto. ind.
morning meal; pātarāsa. m.
mother; jananī. f., mātu. f.
mountain; pabbata. m., n.
mouth; mukha. n.
multitude; janatā. f.
my; mama, mayham. pro.

N

name; nāma. n.
name (by); nāma. ind.
nature; dhammatā. f.
navigator; nāvika. m.
near; santike. ind.
need; payojana. n.
nephew; nattu. m.
night; ratti. f.
nine; nava.
nineteen; ekūna vīsatī.
ninety; navuti.
ninety-nine; ekūna satam̄.
no; na, nahi.
noisy; ghosana.
not; na.
now; idāni.
nun; bhikkhunī. f.

O

ocean; jalanidhi. f., samudda. m.
offers; pūjeti.
old; vuddha. adj.
once; ekakkhattum̄.
one; eka.
only; eva. ind.
or; vā. ind.
other; apara. adj.
our; amhākam̄. pro.
over; upari. pre.
overcomes; abhibhavati.

P

paddy; vīhi. m.
palace; pāsāda. m.
pāli language; pālibhāsā. f.

park; ārāma. m.
partakes; bhuñjati.
path; paṭipadā f., magga. m.
patience; khanti. f.
perceives; abhijānāti.
perishes; vihaññati.
physician; vejja. m.
plays; kīlati.
poet; kavi. m.
pond; tałāka. m.
pool; tałāka. m.
pot; ghaṭa. n., kumbha. m.
potter; kumbhakāra. m.
powerful; balavant. m.
practice; paṭipadā. f.
praise; vaṇṇa. m.
preaches; deseti.
preaching hall; dhamma sālā. f.
precept; sīla. n.
presence; samīpa. m.
protects; rakkhati.
pupil; sissa. m.
purified (is); parisujjhati.

Q

quality; vaṇṇa. m.
quarter; disā. f.
queen; mahesī. f.
question; pañha. m.
quickly; khippam̄. ind.

R

raiment; vattha. n.
rain; vassa. m., n.
realm; raṭṭha. n.
receives; labhati, gaṇhāti.
recollection; sati. f.
red; ratta. adj.
refuge; saraṇa. n. nātha. m.
relative; ñāti. m., bandhu. m.
relatives (having); bandhumant. m.
release; mutti. f.
remaining; sesa. m.
removes; nīharati, avaharati.
resites; bhaṇati.
retreats; paṭikkamati.
reverend sir; bhante.
reverse; paṭiloma.
reward; paññākāra. m.

rice; odana. m., n.
river; gaṅgā. f., nadī. f.
road; magga. m.
rock; pabbata. m., n.
runs; dhāvati.

S

sage; muni. m.
saint; arahanta. m.
salt; loṇa. n.
salt, mixed with; loṇika.
salutation; namo. ind.
salutes; vandati.
sapless; nīrasa.
scatters; vikkhipati.
school; pāṭhasālā. f.
sea; samudda. m.
seat; āsana. n.
second; dutiya.
seed; bīja. n.
sees; passati.
seizes; gaṇhāti.
self; atta. m.
self enlightened; sambuddha.
sells; vikkiṇāti.
sends; peseti.
separated; vigata.
servant; dāsa. m.
servant maid; dāsī. f.
seven; satta.
seventeen; sattadasa.
seventh; sattama.
seventy; sattati.
shaky; kampana.
ship; nāvā. f.
shop; āpaṇa. n.
shoulder; ura. n.
sick; gilāna.
sick person; gilāna.
silver (made of); rajatamaya.
sister; bhaginī. f.
sits; nisīdati.
six; cha.
sixteen; soḷasa, sorasa.
sixth; chatṭha.
sixty; saṭṭhi.
sky; ākāsa. m.
slave; dāsa. m.
sleeps; supati.

snake; sappa. m., uraga. m.
some; eka.
son;putta. m.
song; gīta. n.
soul; atta. m.
south; dakkhiṇa.
sows; vapati.
spade; kuddāla. m., n.
speaks; vadati.
sport; kīlā. f.
spreads; pattharati.
stainless; vimala.
state; bhāva. m.
steals; coreti, corayati.
stick; daṇḍa. n.
street; visikhā. f.
strength giver; balada.
strikes; paharati.
strives; parakkamati.
subsequent; apara. adj.
such; amu. pro.
suitable; yogga.
sun; suriya. m.
superior; uttara. adj.
supporter; dāyaka. m.
surrounds; parikkhipati.
sword; asi. m.
sword fight; asikalaha. m.

T

taken; gahita. p.p.
takes; gaṇhāti.
talker; vācaka. m.
tasteless; nīrasa.
teacher; ācariya. satthu. m.
tells; āroceti.
temple; ārāma. m.
ten; dasa.
that; amu. pro.
their; tesam. m., n. tāsam. f. pro.
then; tadā. ind.
they; te. pro.
thief; cora. m.
third; tatiya.
thirteen; terasa, teṭasa.
thirty; tiṁsatī, tiṁsā.
this; ima, amu, pro.
thoroughly; sammā.
thousand; sahassam.

thousand millions; koṭi sataṁ.
three; ti.
throws; khipati.
till; yāva. ind.
today; ajja. ind.
tomorrow; suve. ind.
too; api. ind.
trader; vāṇija. m.
transgresses; atikkamati.
traveller; maggika. m.
travels; vicarati.
traverses; avacarati.
treasurer; bhaṇḍāgārika.
treats; saṅgaṇhāti.
tree; rukkha. m.
tries; vāyamati.
truth; dhamma. m., sacca. n.
truthful; saccavādī.
twelve; dvādasa, bārasa.
twenty; vīsatī, vīsaṁ.
twice; dvikkhattum.
two hundred; dvi sataṁ.

west; pacchima.
western; apara. adj.
what; katama. pro.
when; yadā. ind.
whence; kuto. ind.
where; kuhim. ind.
which; ya. pro.
while; yadā. ind.
who; ya. pro.
why; kiṁ. ind.
wicked; dussīla, duṭṭha.
wife (young); vadhu. f
wife; bhariyā. f.
wisdom; paññā. f.
wise man; medhāvī. m.
wise woman; medhāvinī. f.
wish; icchā. f.
with; saddhiṁ. ind.
without; vinā. ind.
woman; nārī. f.
world; loka. m.
writes; likhati.

U

uncle; mātula. m.
under; heṭṭhā. ind.
understanding; ñāṇa. n.
uneven; visama.
until; tāva. ind.
urban; nāgarika.
use; payojana. n.

Y

year; vassa. m., n.
yellow; pīta. adj.
yes; āma. ind.
yesterday; hīyo. ind.
young; bāla, taruṇa. adj.
younger; bālatara. adj.
your; tava, tuyham, sing. tumhākam, plu. pro.

V

very; eva . ind.
viceroy; uparāja. m.
victory; jaya. m.
village; gāma. m.
virtuous; guṇavant. m.

W

wander; carati.
washes; dhovati.
water born; jalaja.
water; udaka. n.
way; magga. m.
we; amhe. pro.
wealth; dhana. n.
welfare; attha. m.
well; kūpa. m.

Pāli Grammatical Terms

akammaka; intransitive verb
akkhara; letter (of alphabet)
accantasam̄yoga; direct governance (of acc. by transitive verb)
ajjatanī; aorist (tense)
atidesa; extension of meaning
atītakāla; past tense
attanopada; middle (voice)
adhikaraṇa; one kind of locative (= container)
anāgatakāla; future tense
aniyamita; relative pronoun
aniyamuddesa; relative clause
anunāsika; the letter **m**, the nasal
anussāra; the letter **m**, the nasal
anekattha; type of suffix
apādāna; function of ablative, i.e. separation
appacchattha; type of suffix
alutta; type of compound (see above)
avayava; constituent of compound
avuddhika; weak strengthening of root in vowel gradation
avyaya; indeclinable
avyaya-taddhita; indeclinable numerals and adverbs
avyayībhāva; adverbial compound
asamāhāra; (compound) with plural termination
ākhyāta; verb
ādhāra; locative, support
ālapana; vocative case
itaritara; **dvanda** with plural ending
itthambhūta-vacana; ablative of likeness
itthilinga; feminine gender
uttama-purisa; first person
upacāra; figure of speech, metaphor
upapada-tappurisa; verbal dependent determinative compound
upayoga-vacana; accusative case
upasa; prefixed vowel
upasagga; prefix, suffix, affix
ekavacana; singular
okāsa; locative case
kattā; subject of verb
kattukāraka; active voice
kattusādhana; definition of word by way of agent
kamma; object of word
kammakāraka; passive voice
kammadhāraya; adjectival compound
karaṇa-vacana; instrumental case
karaṇa-sādhana; definition of word by way of instrumental sense
kāra; letter or syllable (e.g. **makāro** = the letter “ma”)
kāraka; voice (of verb); syntax

kārita; causative
kāla; tense
kālātipatti; conditional derivative substantive
kicca; function, kind of verbal noun suffix
kita; verbal noun suffix
kitaka; verbal noun suffix
kiriyavisesa; adverb
kriyā, kiriya; adverb, predicate of verb
gaṇa; conjugation
guṇa; strong vowel gradation
guṇa-nāma; quality noun, adjective
catutthī; dative case
chaṭṭhī; genitive case
tatiya; instrumental case
taddhita; secondary derivative substantive
tappurisa; dependent determinative compound
tumanta; infinitive
tumicchattha; desiderative
digu; numerical determinative compound
dutiya; accusative case
dvanda; copulative compound
dvikammaka; bitransitive verb
dhātu; verbal root or stem
dhāturūpakasadda; denominative
napuṁsakaliṅga; neuter gender
nāma; noun, substantive
nipāta; particle
nibbacana; derivative form, derivation
niyamita; demonstrative pronoun (e.g. **taṁ**)
nissaka-vacana; ablative of separation
nissita-vacana; dependent location (cf. Vis.20, VisA.40)
paccatta-vacana; nominative case
paccaya; suffix
paccuppanna (kāla); present (time)
pañcamī; imperative (mood); ablative of separation (case)
paṭisedha; negative (**na, no, mā**)
paṭhamā; nominative case
pada; word; syllable; phrase; sentence
padaccheda; contraction, elision of word
padalopa; elision of word
pada-siddhi; establishment of word-meaning
parassapada; active (voice)
pariyāya; metaphor
parokkhā; perfect tense
puthuvacana; plural
pubbakiriya; gerund
purisa; person
pulliṅga; masculine gender
bahubbīhi; relative compound

bahuvacana; plural
bhavissantī; future (tense)
bhāva; state; a kind of verbal noun; abstract noun
bhāva-taddhita; gerundial
bhāva-napumṣaka; neuter desiderative abstract noun
bhāva-sādhana; definition of word by way of state
bhāvena bhāvalakkhaṇa-bhummam; locative absolute
bhumma-vacana; locative case
majjhima-purisa; second person
missaka-samāsa; mixed compound
missakiriya; present participle
rūpa; form of stem or root
lakāra; tense (of verb)
liṅga; gender; word stem
vāṇṇa; phonetically distinct sound
vattamānakāla; present tense
vākyā; sentence
vikappa-samāhāra; dvanda with either singular or plural ending
vibhatti; case ending
vibhatti-lopa; elision of case ending
viyoga; disjunction (vā)
visesana; “distinguishing”, i.e. adjective
visesana-parapada; kammadhāraya (second member qualifying first)
visesana-pubbapada; kammadhāraya (first member qualifying second)
vuddhi; lengthened vowel gradation
vyañjana; consonant
vyatireka; negative
samyoga; conjunction (e.g. ca, pi)
sakammaka; transitive verb
sañkhā; number (in word formation)
sañkhyā-taddhita; numerical derivative
sattamī; optative (mood); locative (case)
sadda; word
sadda-sattha; grammar
sadda-siddhi; establishment of word-meaning
sandhi; liaison
sabba-nāma; pronoun
samāsa; compound noun
samāhāra; compound with singular termination
samuccaya; conjunction (e.g. ca, pi)
sampadāna-vacana; dative case
sampiṇḍana; conjunction, abbreviation
sambandha; construction
sara; vowel
sasambhārakathā; substitutional location
sādhana-siddhi; derivation of word
sāmañña; general
sāmi-vacana; genitive case
hīyattanī; imperfect (tense)

Scripts used for writing Pāli

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The Abugida writing system

An abugida, or alphasyllabary, is a segmental writing system in which consonant-vowel sequences are written as a unit: each unit is based on a consonant letter, and vowel notation is secondary. This contrasts with a full alphabet (e.g latin), in which vowels have status equal to consonants and are written separately, and with a so-called *abjad*, in which vowel marking is absent or optional, so that each symbol stands for a consonant, leaving the reader to supply the appropriate vowel (e.g. arabic or hebrew). The languages of south asia and southeast asia as well as the ethiopian semitic languages have this type of script called abugida or alphasyllabary. In these scripts, unlike in pure syllabaries, syllables with different vowels starting with the same consonant are generally expressed with characters that are based on the same sign in a regular way, and usually each character representing a syllable consists of several elements which designate the individual sounds of that syllable. In the 19th century these systems were called syllabics, a term which is nowadays still in use in the name of „canadian aboriginal syllabics” (also an abugida). As is the case for syllabaries, however, the units of the writing system may consist of the representations both of syllables and of consonants. For scripts of the brahmic family, the sanskrit term *akṣara* is used for the units. This word also means „imperishable”.

Abugida as a term in linguistics was proposed by Peter T. Daniels in his 1990 typology of writing systems. Abugida is an Ethiopian name for the Ge'ez script, taken from four letters of that script, 'ä-bu-gi-da, in much the same way that abecedary is derived from Latin a-be-ce-de, and alphabet is derived from the names of the two first letters in the Greek alphabet, alpha and beta. An abugida stands in contrast with a syllabary, where letters with shared consonants or vowels show no particular resemblance to one another and the symbols cannot be split into separate consonants and vowels (like the japanese kana syllabary), and also with an alphabets like latin or greek, where independent letters are used to denote both consonants and vowels. The term alphasyllabary was suggested for the Indic scripts in 1997 by William Bright, following South Asian linguistic usage, to convey the idea that "they share features of both alphabet and syllabary."

alphabet (latin) k + independent vowels	ka	ki	ku	ke	ko
abugida/alphasyllabary (Devanāgarī) k + a in one & diacritics i, u, e, o	क	कि	कु	के	को
syllabary (Japanese katakana) each syllable a different sign	カ	キ	ク	ケ	コ

The fundamental principles of an abugida apply to words made up of consonant-vowel (CV) akṣaras. The akṣaras are written as a linear sequence of the units of the script. Each akṣara is either a letter that represents the sound of a consonant and the inherent vowel, or a letter with a modification to indicate the vowel, either by means of diacritics, or by changes in the form of the letter itself. If all modifications are by diacritics and all diacritics follow the direction of the writing of the letters, then the abugida is not an alphasyllabary.

The formal definitions given by Daniels and Bright for abugida and alphasyllabary differ; some writing systems are abugidas but not alphasyllabaries, and some are alphasyllabaries but not abugidas. An abugida is defined as „a type of writing system whose basic characters denotes consonants followed by a particular vowel, and in which diacritics denote other vowels”. This „particular vowel” is referred to as the inherent or implicit (built-in) vowel, as opposed to the explicit vowels marked by the 'vowel diacritics'. An alphasyllabary is defined as "a type of writing system in which the vowels are denoted by subsidiary symbols not all of which occur in a linear order (with relation to the consonant symbols) that is congruent with their temporal order in speech". Bright did not require that an alphabet explicitly represent all vowels.

Brahmic scripts

The Brahmic scripts are a family of abugida or alphasyllabic writing systems. They are used throughout the Indian Subcontinent, Southeast Asia and parts of East Asia, were once used in Japan, and are descended from the Brāhmī script of ancient India. They are used by languages of several language families: Indo-European, Dravidian, Tibeto-Burman, Mongolic, Austroasiatic, Austronesian, Turkic, Tai. They were also the source of the dictionary order of Japanese kana syllabary.

Brahmic scripts originated from the Brāhmī script. Brāhmī is clearly attested from the 3rd century BC during the reign of Aśoka, an Indian buddhist emperor of the Maurya Dynasty who ruled almost all of the Indian subcontinent from 268 to 232 BC, reigning over a realm that stretched from the Hindu Kush mountains in Afghanistan to the modern state of Bangladesh in the east, who used the script for imperial edicts, but there are some claims of earlier epigraphy found on pottery in South India and Sri Lanka. The most reliable of these were short Brāhmī inscriptions dated to the 4th century BC and published by Coningham et al., but scattered press reports have claimed both dates as early as the 6th century BC and that the characters are identifiably Tamil Brāhmī, though these latter claims do not appear to have been published academically.

The Brahmic scripts were already present as regional variants of Brāhmī at the time of the earliest surviving epigraphy around the 3rd century BC. Cursive versions of the scripts began to diversify further from around the 5th century AD and continued to give rise to new scripts throughout the Middle Ages. The main division in antiquity was between northern and southern Brahmic scripts. In the northern group, the Gupta script was very influential, and in the southern group the Vatteluttu and Old-Kannada/Pallava scripts with the spread of Buddhism sent Brahmic scripts throughout Southeast Asia.

The Siddham script was especially important in Buddhism, as many sutras were written in this script. The art of Siddham calligraphy survives today in Japan. The syllabic nature and dictionary order of the modern kana system of Japanese writing is believed to be descended from the indic scripts, most likely through the spread of Buddhism. Southern Brāhmī evolved into Old-Kannada, Pallava and Vatteluttu scripts, which in turn diversified into other scripts of South India and Southeast Asia.

Bhattiprolu, a small village in Andhra Pradesh (South India), was a great centre of Buddhism during the 3rd century BCE and from where Buddhism spread to east Asia. The present Telugu script is presumably derived from Bhattiprolu Script (or „Old Kannada script”).

Over the course of a millennium, the brahmic scripts separated into two groups of numerous regional scripts, commonly classified into a more rounded Southern India group and a more angular Northern India group:

- The northern group of Brahmic scripts arose from the Gupta script during the Gupta Empire (320 to 550 CE). This script, which is sometimes also called "Late Brāhmī", diversified into a number of cursives during the Middle Ages, including the Siddham script (6th century), Śāradā script (9th century) and Devanāgarī (10th century).
- The southern group of Brahmic scripts diversified first into the Kadamba (4th century), then into the Kalinga, Grantha and Vatteluttu scripts (5th century), and due to the contact of Hinduism with Southeast Asia during the early centuries CE, it also gave rise among others to the Javanese script in Indonesia, the Khmer script in Cambodia and the Burmese script in Burma.

Also in the Brahmic family of scripts are several Central Asian scripts such as Tibetan, Tocharian (also called slanting Brāhmī), and the one used to write the Saka language.

Brāhmī script

Brāhmī is the modern name given to one of the oldest writing systems used in South and Central Asia during the final centuries BCE and the early centuries CE. Like its contemporary, Kharoṣṭhī, which was used in what is now Afghanistan and Pakistan, it is an abugida, meaning that each sign represents a consonant and an inherent **a** put together, while other vowels are written with obligatory vowel diacritics called *mātrā* in Sanskrit, except when the vowels appear at the beginning of a word, in which case they have their own independent form. When no vowel is written, the vowel **a** (being inherent) is presupposed.

The best-known Brāhmī inscriptions are the 33 rock-cut edicts of Aśoka dated to 250 - 232 BC and made on the so-called Pillars of Ashoka as well as on boulders and cave walls. These inscriptions were dispersed throughout the areas of modern-day Bangladesh, India, Nepal, Afghanistan and Pakistan and represent the first tangible evidence of Buddhism. The edicts describe in detail King Aśoka's view about dhamma, an earnest attempt to solve some of problems that a complex society faced, and in these inscriptions, Aśoka refers to himself as "Beloved servant of the Gods" (Devanampiyadasi). The script was deciphered in 1837 by James Prinsep, an archaeologist, philologist, and official of the East India Company. The origin of the script is still much debated, with current Western academic opinion generally agreeing (with some exceptions) that Brāhmī was derived from or at least influenced by one or more contemporary Semitic scripts, but a current of opinion in India favors the idea that it is connected to the much older and as-yet undeciphered Indus script.

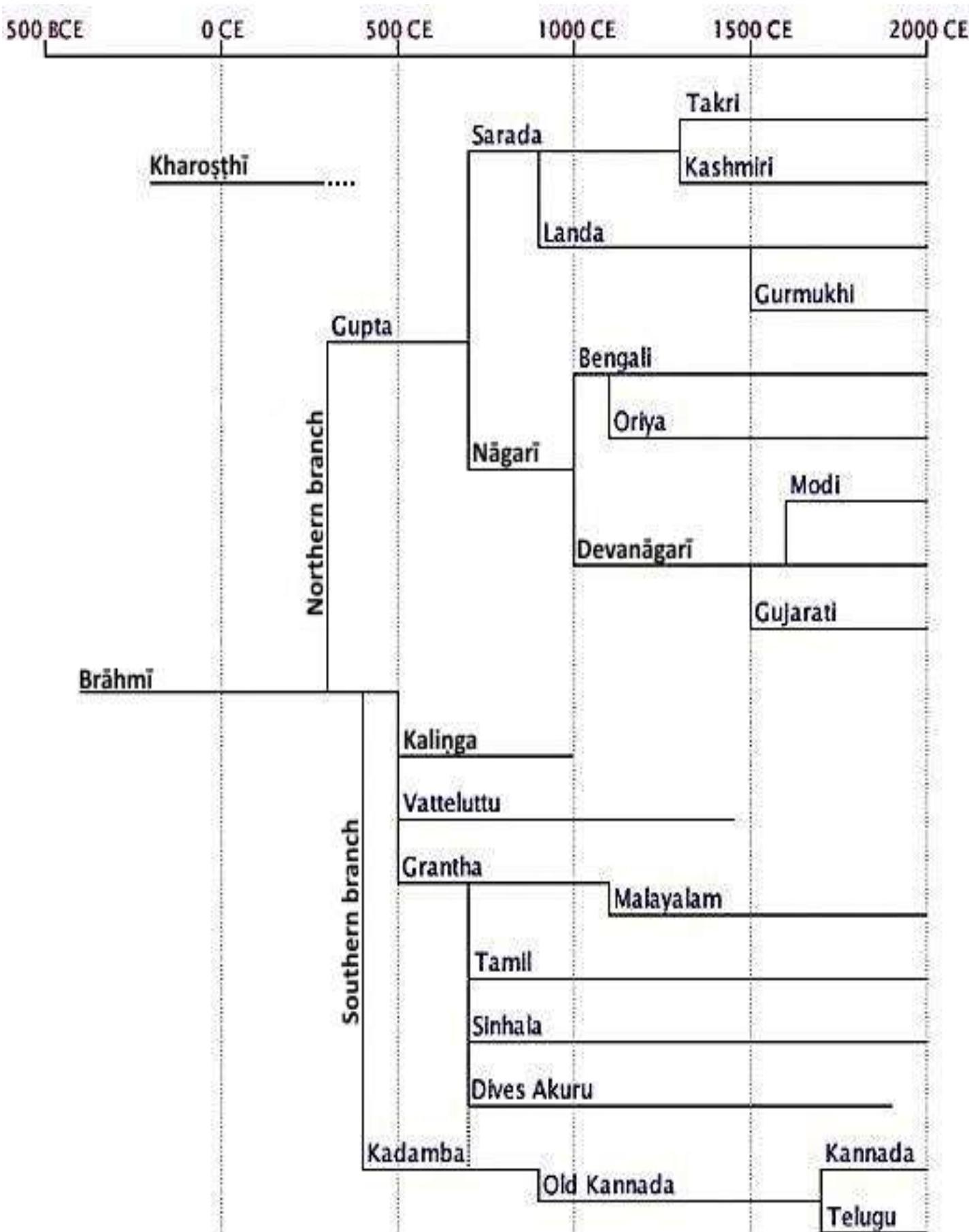


A fragment of an inscription in the Aśokan Brāhmī script. The inscription records Asoka's Sixth Edict. This particular fragment is thought to have originally come from the Meerut pillar in Uttar Pradesh, India.

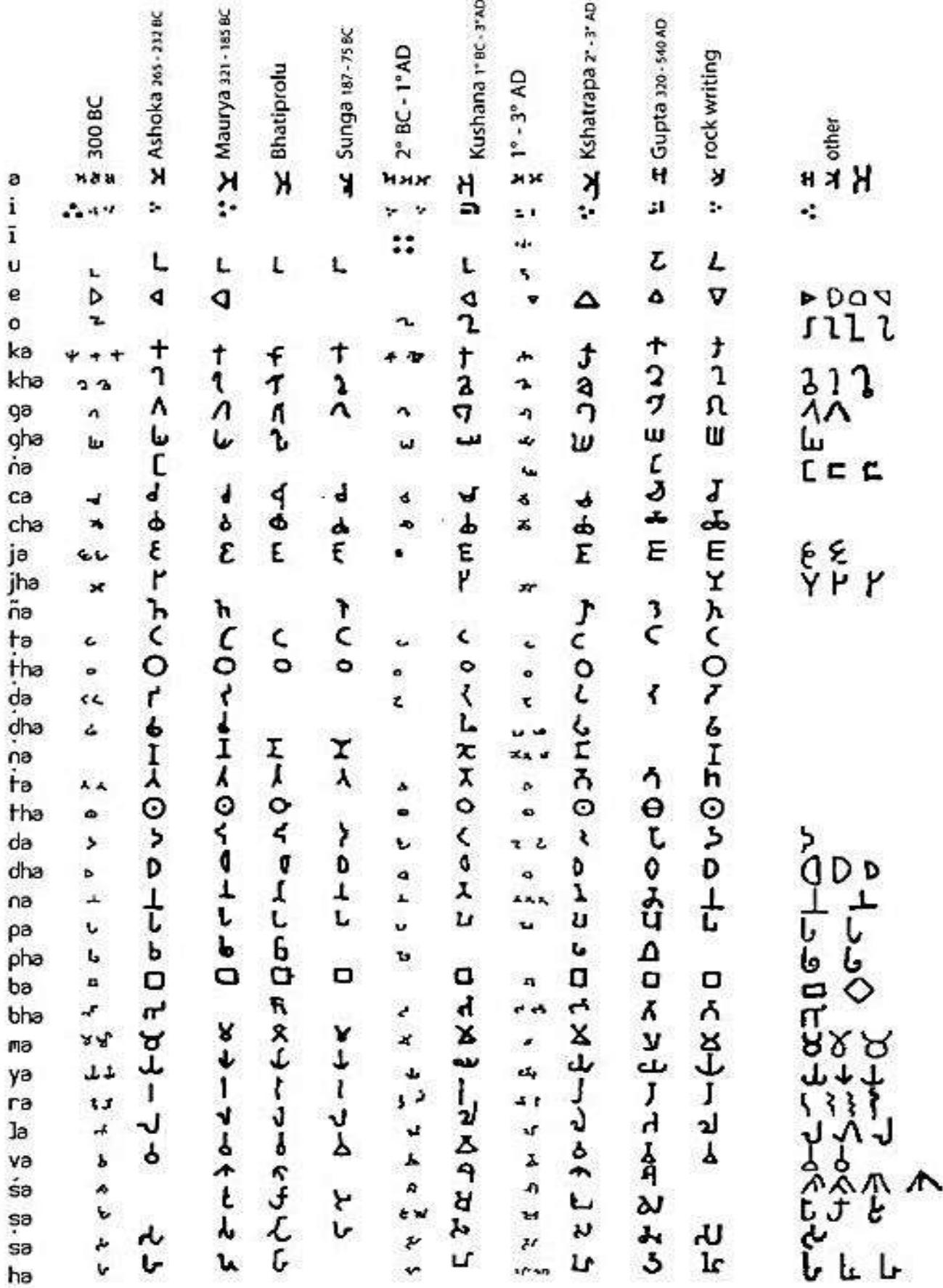
Brāhmī was at one time referred to in English as the "pin-man" script, that is, "stick figure" script. It was denoted by a variety of other names until the 1880s when Albert Étienne Jean Baptiste Terrien de Lacouperie, based on an observation by Gabriel Devéria, associated it with the Brāhmī script, the first in a list of scripts mentioned in the Lalitavistara Sūtra. Thence the name was adopted in the influential work of Georg Bühler, albeit in the variant form "Brahma".

The Brāhmī script diversified into numerous local variants, classified together as the Brahmic scripts. Dozens of modern scripts used across South Asia have descended from Brāhmī, making it one of the world's most influential writing traditions. One survey found 198 scripts that ultimately derive from it.

A simplified genealogic tree of the Brāhmī script and some of its descendants



Variations of the Brāhmī script over the centuries



Brāhmī script for Pāli

Vowels

K	᳚	⋮	⋮	L	᳜	Δ	᳟
a	ā	i	ī	u	ū	e	o

Vowel diacritics

-	˘	˙	-	=	-	-
ā	ī	ī	u	ū	e	o

Akṣaras

+	᳗	Λ	᳥	ᳮ
ka	kha	ga	gha	ṅa
᳔	᳧	᳤	᳨	ᳩ
ca	cha	ja	jha	ñā
᳒	᳦	᳢	ᳪ	ᳪ
ṭa	ṭha	ḍa	ḍha	ṇa
᳓	᳨	᳤	ᳩ	ᳩ
ta	tha	da	dha	na
᳖	᳧	᳢	ᳪ	ᳪ
pa	pha	ba	bha	ma
᳔	᳧	᳢	ᳪ	ᳪ
ya	ra	la	va	sa
᳖	•			
ha	anusvāra			

Vowel diacritic usage

+	᳚							
ka	kā	ki	kī	ku	kū	ke	ko	kam̄
᳖								
la	lā	li	lī	lu	lū	le	lo	lam̄

፭፻፲፭

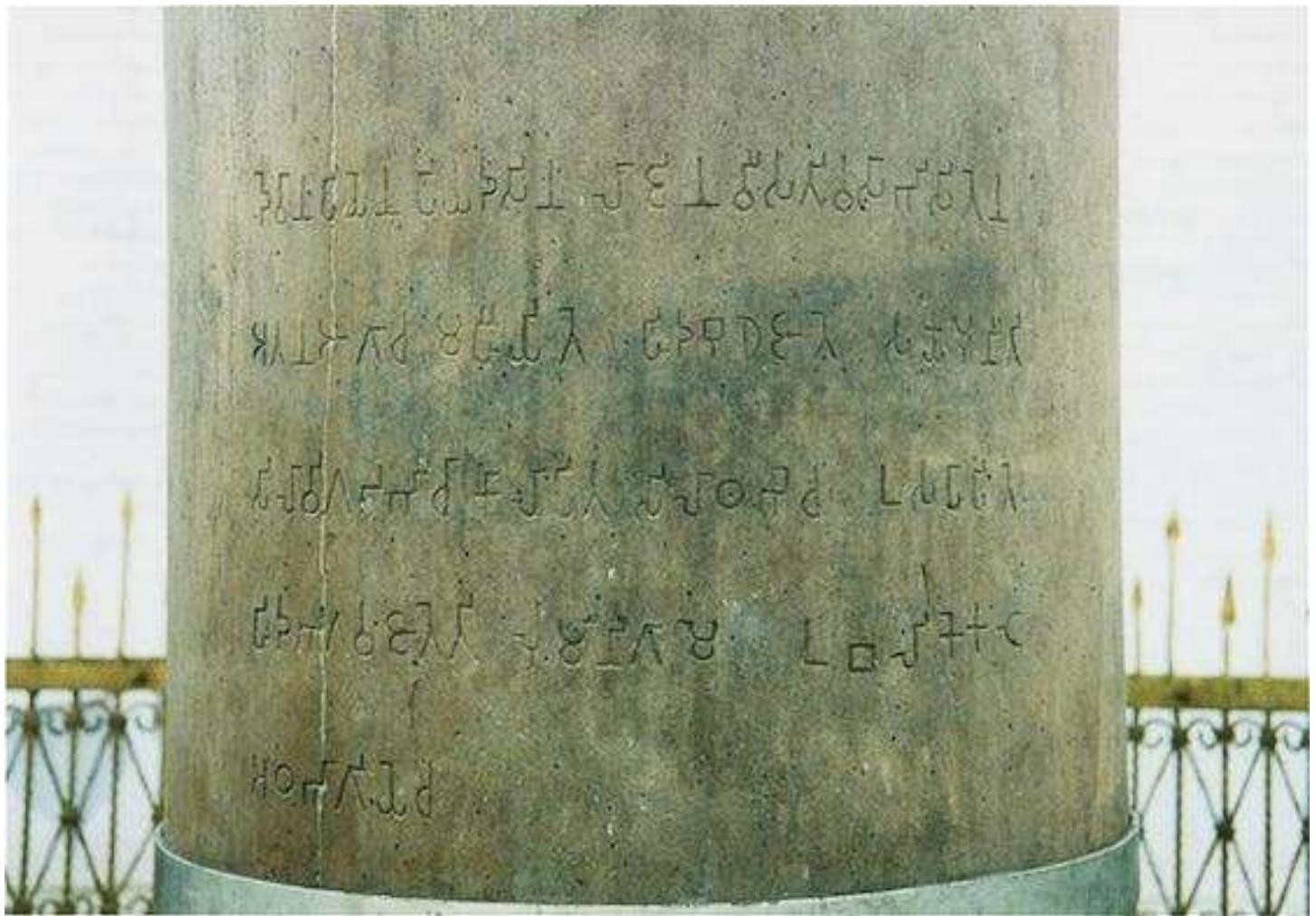
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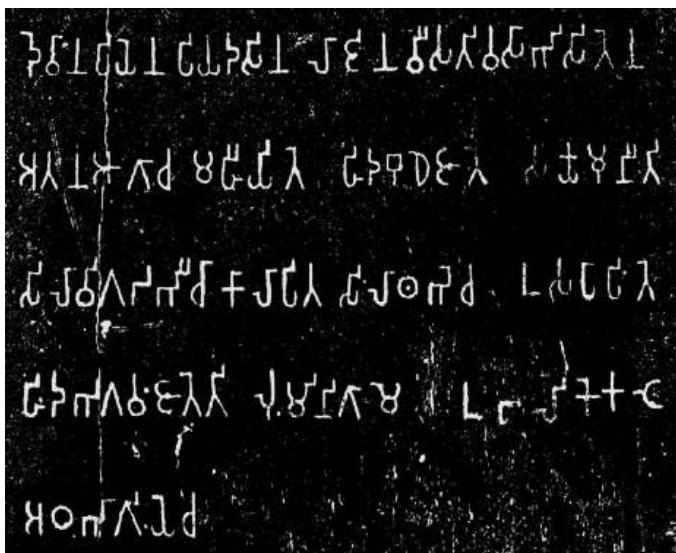
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21 ".D, n'+23, Խճկաց կօքել ԿՇԼԼ. ԽՃացը ԿՇԼՇՎՆ ԿԴՇՀ ԿՇԼՇՎՆ
ԽԾԼՀ, ԱԼՎՇԸԼ. ԽՃացը ԱԼՎՇՊՆ ԿԴՇՀ ԱԼՎՇՊՆ ԿԾԼՀ - ԼՕԺ
ԼՕԺ ԱՄԵԼՀ; ԼՕԺ ԼՕԺ ԱԼՎՆ ԼՕԺ ՑԼԼՀ, ԼՕԺ ՑԼԼՀ, ԼՕԺ ՑԼԼՀ,
ԼՕԺ ՑԼԼՀ, ԼՕԺ ԿՄՌԼԼՀՀ և ՞ ՖՋ Ն-Ն? ՎԽԼՎԼԿ ՎՃՎՆ ՃՎՆ

31 "אָל תַּעֲשֵׂה מִלְּעָד; אָל תַּעֲשֵׂה תְּלָבֶג תַּלְבֵּג, אָל תַּעֲשֵׂה
תְּלָבֶג, אָל תַּעֲשֵׂה תְּלָבֶג, אָל תַּעֲשֵׂה תְּלָבֶג י' פְּדֹד נָא? אַחֲרֵיכֶם יְהִי
אַתֶּךְ!



Aśokan Pillar at Lumbini/Rummindei (Nepal), the birthplace of the Buddha - 3rd century BCE.
(Text written in a vernacular prakrit dialect similar to Pāli. „Devanampiya Piyadassi” refers to King Aśoka)



Devānapiyena-piyadasina lājina-vīsati-vasābhisitena
Atana-āgāca mahīyite hida-budhe-jāte sakyamunī-ti
Silā-vigaḍabhī-cā-kālāpita silāthabhe-ca usapāpīte
Hida-bhagavam-jāte-ti lummini-gāme ubalike-kaṭe
Aṭha-bhāgiye-ca.

When King Devanampiya Piyadassi had been anointed twenty years, he came himself and worshipped (this spot), because the Buddha Shakyamuni was born here. (He) both caused to be made a stone „bearing a horse“ (?) and caused a stone pillar to be set up (in order to show) that the blessed one was born here. (He) made the village of Lumbini free of taxes and paying (only) an eighth share of the produce.

Devanāgarī script

The Devanāgarī script (a compound of **deva**, „deity” and **nāgarī**, „city”), also called **nāgarī**, is an abugida (alphasyllabary) script. It is written from left to right, has a strong preference for symmetrical rounded shapes within squared outlines. It is recognisable by a horizontal line that runs along the top of full akṣaras, and which is drawn once all akṣaras and diacritic signs belonging to the word have been written, in this way linking them on their top. The Devanāgarī script has 47 primary characters, of which 14 are vowels and 33 are akṣaras.

The Devanāgarī script has roots in the ancient Brāhmī script family. Some of the earliest epigraphical evidence attesting to the developing Sanskrit Devanāgarī script in ancient India, in a form similar to Devanāgarī, is from the 1st to 4th century CE inscriptions discovered in Gujarat. The Devanāgarī script was in regular use by the 7th century CE and it was fully developed by about the end of first millennium. The use of Sanskrit in Devanāgarī script in medieval India is attested by numerous pillar and cave temple inscriptions, including the 11th-century Udayagiri inscriptions in Madhya Pradesh, a brick with inscriptions found in Uttar Pradesh, dated to be from 1217 CE, which is now held at the British Museum. The script's proto- and related versions have been discovered in ancient relics outside of India, such as in Sri Lanka, Myanmar and Indonesia; while in East Asia, Siddha Matrika script considered as the closest precursor to Devanāgarī was in use by Buddhists. Devanāgarī has been the primus inter pares of the Indic scripts. The Devanāgarī script is used for over 120 languages, including Sanskrit, Hindi, Marathi, Nepali, Pāli, Konkani, Bodo, Sindhi and Maithili among other languages and dialects, making it one of the most used and adopted writing systems in the world. This writing system makes use of 32 consonant akṣaras, 8 vowels and 7 vowel diacritics in order to graphically represent the Pāli language.

As a Brahmic abugida (alphasyllabary) script, the fundamental principle of Devanāgarī is that each akṣara represents a consonant which carries the inherent vowel **a**. The akṣara **ka**, the two akṣaras **kana** and the three akṣaras **kanaya**, for instance, are written with 1, 2 and 3 signs respectively, not like in the latin alphabet, where these akṣaras are written with 2, 4 and 6 signs, that is, with separate consonants and the vowel **a**.

The use of other vowels (and semivowels plus vowel diphthongs in Sanskrit) or the need to suppress the inherent **a** make necessary the sound modification of these akṣaras by means of diacritic signs. The vowels **ā, ī, ī, u, ū, e, o** have their own diacritic, which is placed before, after, above or below the given akṣaras. A muted consonant is marked with a diacritic called the **virāma** in Sanskrit, and occasionally a "killer stroke" in English. This cancels the inherent vowel, so that from **ka, na** and **ya** it is derived **k, n,** and **y.** The virāma is often used for consonant clusters when typing complex conjunct akṣaras is not feasible for software reasons. Vowels being represented as an independent sound with no consonant have a full-sign akṣara of their own. Consonant clusters are written with ligatures (samyuktākṣara → conjuncts), in which case the akṣaras involved change their shape in order to create a new akṣara as harmoniously as possible. Some fonts (e.g. *mangal*, which is the default devanāgarī font for Windows) display clusters in a very simple and straightforward design, while others (e.g. *Sanskrit 2003*, which is the font being used here) display clusters with elaborated ligatures, making it much more aesthetic.

This system was originally created for use with the Middle Indo-Aryan languages like Pāli, which have a very limited number of clusters. When applied to Sanskrit, however, it added a great deal of complexity to the script, due to the large variety of clusters in this language, some having up to five consonants, e.g. **rtsnya** (first four akṣaras with virāma):

त्र्यन्ता = र् + त् + स् + न् + या
rtsnya r + t + s + n + ya

Devanāgarī script & all akṣara combinations for Pāli

Vowels

अ	आ	इ	ई	उ	ऊ	ए	ओ
a	ā	i	ī	u	ū	e	o

Vowel diacritics

া	ি	ী	ু	ূ	ে	ো
ā	i	ī	u	ū	e	o

Akṣaras

ক	খ	গ	ঘ	ঙ
ka	kha	ga	gha	ঙ
চ	ছ	জ	ঝ	ঞ
ca	cha	ja	jha	ঞ
ট	ঠ	ঢ	ঢ়	ণ
ṭa	ṭha	ḍa	ঢ়া	ণ
ত	থ	দ	ঘ	ন
ta	tha	da	dha	na
প	ফ	ব	ভ	ম
pa	pha	ba	bha	ma
য	র	ল	঳	ব
ya	ra	la	঳া	va
স	হ	ঁ		
sa	ha	anusvāra		

	a	ā	i	ī	u	ū	e	o
k	କ	କା	କି	କୀ	କୁ	କୂ	କେ	କୋ
kh	ଖ	ଖା	ଖି	ଖୀ	ଖୁ	ଖୂ	ଖେ	ଖୋ
g	ଗ	ଗା	ଗି	ଗୀ	ଗୁ	ଗୂ	ଗେ	ଗୋ
gh	ଘ	ଘା	ଘି	ଘୀ	ଘୁ	ଘୂ	ଘେ	ଘୋ
n	ଙ୍ଗ	ଙ୍ଗା	ଙ୍ଗି	ଙ୍ଗୀ	ଙ୍ଗୁ	ଙ୍ଗୂ	ଙ୍ଗେ	ଙ୍ଗୋ
c	ଚ	ଚା	ଚି	ଚୀ	ଚୁ	ଚୂ	ଚେ	ଚୋ
ch	ଛ	ଛା	ଛି	ଛୀ	ଛୁ	ଛୂ	ଛେ	ଛୋ
j	ଜ	ଜା	ଜି	ଜୀ	ଜୁ	ଜୂ	ଜେ	ଜୋ
jh	ଝ	ଝା	ଝି	ଝୀ	ଝୁ	ଝୂ	ଝେ	ଝୋ
ñ	ଅ	ଅା	ଅି	ଅୀ	ଅୁ	ଅୂ	ଅେ	ଅୋ
t	ଟ	ଟା	ଟି	ଟୀ	ଟୁ	ଟୂ	ଟେ	ଟୋ
ʈh	ଠ	ଠା	ଠି	ଠୀ	ଠୁ	ଠୂ	ଠେ	ଠୋ
d	ଡ	ଡା	ଡି	ଡୀ	ଡୁ	ଡୂ	ଡେ	ଡୋ
ɖh	ଢ	ଢା	ଢି	ଢୀ	ଢୁ	ଢୂ	ଢେ	ଢୋ

	a	ā	i	ī	u	ū	e	o
ṇ	ଣ	ଣା	ଣି	ଣୀ	ଣୁ	ଣୂ	ୟେ	ଣୋ
t	ତ	ତା	ତି	ତୀ	ତୁ	ତୂ	ତେ	ତୋ
th	ଥ	ଥା	ଥି	ଥୀ	ଥୁ	ଥୂ	ଥେ	ଥୋ
d	ଦ	ଦା	ଦି	ଦୀ	ଦୁ	ଦୂ	ଦେ	ଦୋ
dh	ଧ	ଧା	ଧି	ଧୀ	ଧୁ	ଧୂ	ଧେ	ଧୋ
n	ନ	ନା	ନି	ନୀ	ନୁ	ନୂ	ନେ	ନୋ
p	ପ	ପା	ପି	ପୀ	ପୁ	ପୂ	ପେ	ପୋ
ph	ଫ	ଫା	ଫି	ଫୀ	ଫୁ	ଫୂ	ଫେ	ଫୋ
b	ବ	ବା	ବି	ବୀ	ବୁ	ବୂ	ବେ	ବୋ
bh	ଭ	ଭା	ଭି	ଭୀ	ଭୁ	ଭୂ	ଭେ	ଭୋ
m	ମ	ମା	ମି	ମୀ	ମୁ	ମୂ	ମେ	ମୋ
y	ଯ	ଯା	ଯି	ଯୀ	ଯୁ	ଯୂ	ଯେ	ଯୋ
r	ର	ରା	ରି	ରୀ	ରୁ	ରୂ	ରେ	ରୋ
l	ଲ	ଲା	ଲି	ଲୀ	ଲୁ	ଲୂ	ଲେ	ଲୋ

	a	ā	i	ī	u	ū	e	o
!	ଳ	ଳା	ଳି	ଳୀ	ଳୁ	ଳୁଁ	ଳେ	ଳୋ
v	ବ	ବା	ବି	ବୀ	ବୁ	ବୁଁ	ବେ	ବୋ
s	ସ	ସା	ସି	ସୀ	ସୁ	ସୁଁ	ସେ	ସୋ
h	ହ	ହା	ହି	ହୀ	ହୁ	ହୁଁ	ହେ	ହୋ

	a	ā	i	ī	u	ū	e	o
kk	ਕ	ਕਾ	ਕਿ	ਕੀ	ਕੁ	ਕੂ	ਕੇ	ਕੋ
kkh	ਕਖ	ਕਖਾ	ਕਿਖ	ਕਖੀ	ਕਖੁ	ਕਖੂ	ਕਖੇ	ਕਖੋ
gg	ਗ	ਗਾ	ਗਿ	ਗੀ	ਗੁ	ਗੂ	ਗੇ	ਗੋ
ggh	ਗਘ	ਗਘਾ	ਗਿਘ	ਗਘੀ	ਗਘੁ	ਗਘੂ	ਗਘੇ	ਗਘੋ
ññ	ਝ	ਝਾ	ਝਿ	ਝੀ	ਝੁ	ਝੂ	ਝੇ	ਝੋ
cc	ਚ	ਚਾ	ਚਿ	ਚੀ	ਚੁ	ਚੂ	ਚੇ	ਚੋ
cch	ਚਛ	ਚਛਾ	ਚਿਛ	ਚਛੀ	ਚਛੁ	ਚਛੂ	ਚਛੇ	ਚਛੋ
jj	ਯ	ਯਾ	ਯਿ	ਯੀ	ਯੁ	ਯੂ	ਯੇ	ਯੋ
jjh	ਯੱ	ਯੱਥਾ	ਯਿੱ	ਯੱਥੀ	ਯੱਥੁ	ਯੱਥੂ	ਯੱਥੇ	ਯੱਥੋ
ññ	ਐ	ਐਵਾ	ਐਵਿ	ਐਵੀ	ਐਵੁ	ਐਵੂ	ਐਵੇ	ਐਵੋ
tł	ਲ	ਲਾ	ਲਿ	ਲੀ	ਲੁ	ਲੂ	ਲੇ	ਲੋ
tłh	ਲਡ	ਲਡਾ	ਲਿਡ	ਲਡੀ	ਲਿਡੁ	ਲਡੂ	ਲਿਡੇ	ਲਡੋ
đđ	ਡ	ਡਾ	ਡਿ	ਡੀ	ਡੁ	ਡੂ	ਡੇ	ਡੋ
đđh	ਡੱ	ਡੱਥਾ	ਡਿੱ	ਡੱਥੀ	ਡਿੱਥੁ	ਡੱਥੂ	ਡਿੱਥੇ	ਡੱਥੋ

	a	ā	i	ī	u	ū	e	o
ṇṇ	ण	णा	णि	णी	णु	णू	णे	णो
tt	त	ता	ति	ती	तु	तू	ते	तो
tth	थ	था	थि	थी	थु	थू	थे	थो
dd	द	दा	दि	दी	दु	दू	दे	दो
ddh	ঢ	ঢা	ঢি	ঢী	ঢু	ঢূ	ঢে	ঢো
nn	ন	না	নি	নী	নু	নূ	নে	নো
pp	প	পা	পি	পী	পু	পূ	পে	পো
pph	ফ	ফা	ফি	ফী	ফু	ফূ	ফে	ফো
bb	ব	বা	বি	বী	বু	বূ	বে	বো
bbh	ব	বা	বি	বী	বু	বূ	বে	বো
mm	ম	মা	মি	মী	মু	মূ	মে	মো
yy	য	যা	যি	যী	যু	যূ	যে	যো
॥	ল	লা	লি	লী	লু	লূ	লে	লো
ss	স	সা	সি	সী	সু	সূ	সে	সো

	a	ā	i	ī	u	ū	e	o
ky	क्य	क्या	क्यि	क्यी	क्यु	क्यू	क्ये	क्यो
kr	क्र	क्रा	क्रि	क्री	क्रु	क्रू	क्रे	क्रो
kl	क्ल	क्ला	क्लि	क्ली	क्लु	क्लू	क्ले	क्लो
kv	क्व	क्वा	क्वि	क्वी	क्वु	क्वू	क्वे	क्वो
khy	ख्य	ख्या	ख्यि	ख्यी	ख्यु	ख्यू	ख्ये	ख्यो
khv	ख्व	ख्वा	ख्वि	ख्वी	ख्वु	ख्वू	ख्वे	ख्वो
gy	ग्य	ग्या	ग्यि	ग्यी	ग्यु	ग्यू	ग्ये	ग्यो
gr	ग्र	ग्रा	ग्रि	ग्री	ग्रु	ग्रू	ग्रे	ग्रो
gv	ग्व	ग्वा	ग्वि	ग्वी	ग्वु	ग्वू	ग्वे	ग्वो
ṅk	ङ्क	ङ्का	ङ्कि	ङ्की	ङ्कु	ङ्कू	ङ्के	ङ्को
ṅkh	ङ्ख	ङ्खा	ङ्खि	ङ्खी	ङ्खु	ङ्खू	ङ्खे	ङ्खो
ṅkhy	ङ्ख्य	ङ्ख्या	ङ्ख्यि	ङ्ख्यी	ङ्ख्यु	ङ्ख्यू	ङ्ख्ये	ङ्ख्यो
ṅg	ঙ্গ	ঙ্গা	ঙ্গি	ঙ্গী	ঙ্গু	ঙ্গূ	ঙ্গে	ঙ্গো
ṅgh	ঙ্ঘ	ঙ্ঘা	ঙ্ঘি	ঙ্ঘী	ঙ্ঘু	ঙ্ঘূ	ঙ্ঘে	ঙ্ঘো

	a	ā	i	ī	u	ū	e	o
ñh	ঞ	ঞা	ঞি	ঞী	ঞ	ঞু	ঞে	ঞো
ñc	ঞ	ঞা	ঞি	ঞী	ঞ	ঞু	ঞে	ঞো
ñch	ঞছ	ঞছা	ঞছি	ঞছী	ঞছ	ঞছু	ঞছে	ঞছো
ñj	ঞ	ঞা	ঞি	ঞী	ঞ	ঞু	ঞে	ঞো
ñjh	ঞ্জ	ঞ্জা	ঞ্জি	ঞ্জী	ঞ্জ	ঞ্জু	ঞ্জে	ঞ্জো
nṭ	ণট	ণটা	ণিট	ণটী	ণট	ণটু	ণটে	ণটো
nṭh	ণঠ	ণঠা	ণি�ঠ	ণঠী	ণঠ	ণঠু	ণঠে	ণঠো
nḍ	ণঢ	ণঢা	ণি�ঢ	ণঢী	ণঢ	ণঢু	ণঢে	ণঢো
n্য	ণ্য	ণ্যা	ণিয	ণ্যী	ণ্যু	ণ্যু	ণ্যে	ণ্যো
n্হ	ণ্হ	ণ্হা	ণিহ	ণ্হী	ণ্হ	ণ্হু	ণ্হে	ণ্হো
ty	ত্য	ত্যা	ত্যি	ত্যী	ত্যু	ত্যু	ত্যে	ত্যো
tr	ত্ৰ	ত্ৰা	ত্ৰি	ত্ৰী	ত্ৰু	ত্ৰু	ত্ৰে	ত্ৰো
tv	ত্ব	ত্বা	ত্বি	ত্বী	ত্বু	ত্বু	ত্বে	ত্বো
dm	দ্ম	দ্মা	দ্মি	দ্মী	দ্মু	দ্মু	দ্মে	দ্মো

	a	ā	i	ī	u	ū	e	o
dy	द्य	द्या	द्यि	द्यी	द्यु	द्यू	द्ये	द्यो
dv	द्व	द्वा	द्वि	द्वी	द्वु	द्वू	द्वे	द्वो
dr	द्र	द्रा	द्रि	द्री	द्रु	द्रू	द्रे	द्रो
dhy	ध्य	ध्या	ध्यि	ध्यी	ध्यु	ध्यू	ध्ये	ध्यो
dhv	ध्व	ध्वा	ध्वि	ध्वी	ध्वु	ध्वू	ध्वे	ध्वो
nt	न्त	न्ता	न्ति	न्ती	न्तु	न्तू	न्ते	न्तो
ntv	न्त्व	न्त्वा	न्त्वि	न्त्वी	न्त्वु	न्त्वू	न्त्वे	न्त्वो
nth	न्थ	न्था	न्थि	न्थी	न्थु	न्थू	न्थे	न्थो
nd	न्द	न्दा	न्दि	न्दी	न्दु	न्दू	न्दे	न्दो
ndr	न्द्र	न्द्रा	न्द्रि	न्द्री	न्द्रु	न्द्रू	न्द्रे	न्द्रो
ndh	न्ध	न्धा	न्धि	न्धी	न्धु	न्धू	न्धे	न्धो
ny	न्य	न्या	न्यि	न्यी	न्यु	न्यू	न्ये	न्यो
nv	न्व	न्वा	न्वि	न्वी	न्वु	न्वू	न्वे	न्वो
nh	न्ह	न्हा	न्हि	न्ही	न्हु	न्हू	न्हे	न्हो

	a	ā	i	ī	u	ū	e	o
py	ਧ	ਧਾ	ਧਿ	ਧੀ	ਧੁ	ਧੂ	ਧੇ	ਧੋ
pl	ਪਲ	ਪਲਾ	ਪਿਲ	ਪਿੀ	ਪਲੁ	ਪਲੂ	ਪਲੇ	ਪਲੋ
by	ਬਧ	ਬਧਾ	ਬਿਧ	ਬਿੀ	ਬਧੁ	ਬਧੂ	ਬਿਧੇ	ਬਿਧੋ
br	ਬਰ	ਬਰਾ	ਬਿਰ	ਬਿੀ	ਬਰੁ	ਬਰੂ	ਬਿਰੇ	ਬਿਰੋ
mp	ਮਧ	ਮਧਾ	ਮਿਧ	ਮਿੀ	ਮਧੁ	ਮਧੂ	ਮਿਧੇ	ਮਿਧੋ
mph	ਮਫ	ਮਫਾ	ਮਿਫ	ਮਿੀ	ਮਫੁ	ਮਫੂ	ਮਿਫੇ	ਮਿਫੋ
mb	ਮਵ	ਮਵਾ	ਮਿਵ	ਮਿੀ	ਮਵੁ	ਮਵੂ	ਮਿਵੇ	ਮਿਵੋ
mbh	ਮਭ	ਮਭਾ	ਮਿਭ	ਮਿੀ	ਮਭੁ	ਮਭੂ	ਮਿਭੇ	ਮਿਭੋ
my	ਮਧ	ਮਧਾ	ਮਿਧ	ਮਿੀ	ਮਧੁ	ਮਧੂ	ਮਿਧੇ	ਮਿਧੋ
mh	ਮਹ	ਮਹਾ	ਮਿਹ	ਮਿੀ	ਮਹੁ	ਮਹੂ	ਮਿਹੇ	ਮਿਹੋ
vy	ਵਧ	ਵਧਾ	ਵਿਧ	ਵਿੀ	ਵਧੁ	ਵਧੂ	ਵਿਧੇ	ਵਿਧੋ
yh	ਝ	ਝਾ	ਝਿ	ਝੀ	ਝੁ	ਝੂ	ਝੇ	ਝੋ
ly	ਲਧ	ਲਧਾ	ਲਿਧ	ਲਿੀ	ਲਧੁ	ਲਧੂ	ਲਿਧੇ	ਲਿਧੋ
lh	ਲਹ	ਲਹਾ	ਲਿਹ	ਲਿੀ	ਲਹੁ	ਲਹੂ	ਲਿਹੇ	ਲਿਹੋ

	a	ā	i	ī	u	ū	e	o
vh	ਲ	ਲਾ	ਲਿ	ਲੀ	ਲੁ	ਲੂ	ਲੇ	ਲੋ
st	ਸਤ	ਸਤਾ	ਸਤਿ	ਸਤੀ	ਸਤੁ	ਸਤੂ	ਸਤੇ	ਸਤੋ
str	ਸ਼ਵ	ਸ਼ਵਾ	ਸ਼ਵਿ	ਸ਼ਵੀ	ਸ਼ਵੁ	ਸ਼ਵੂ	ਸ਼ਵੇ	ਸ਼ਵੋ
sn	ਸ਼	ਸ਼ਵਾ	ਸ਼ਵਿ	ਸ਼ਵੀ	ਸ਼ਵੁ	ਸ਼ਵੂ	ਸ਼ਵੇ	ਸ਼ਵੋ
sy	ਸਧ	ਸਧਾ	ਸਧਿ	ਸਧੀ	ਸਧੁ	ਸਧੂ	ਸਧੇ	ਸਧੋ
sm	ਸਮ	ਸਮਾ	ਸਮਿ	ਸਮੀ	ਸਮੁ	ਸਮੂ	ਸਮੇ	ਸਮੋ
sv	ਸਵ	ਸਵਾ	ਸਵਿ	ਸਵੀ	ਸਵੁ	ਸਵੂ	ਸਵੇ	ਸਵੋ
hm	ਹਮ	ਹਮਾ	ਹਮਿ	ਹਮੀ	ਹਮੁ	ਹਮੂ	ਹਮੇ	ਹਮੋ
hy	ਹਵ	ਹਵਾ	ਹਵਿ	ਹਵੀ	ਹਵੁ	ਹਵੂ	ਹਵੇ	ਹਵੋ
hv	ਹਵ	ਹਵਾ	ਹਵਿ	ਹਵੀ	ਹਵੁ	ਹਵੂ	ਹਵੇ	ਹਵੋ
!h	ਝਵ	ਝਵਾ	ਝਵਿ	ਝਵੀ	ਝਵੁ	ਝਵੂ	ਝਵੇ	ਝਵੋ

पाचित्तियपालि

(भिक्खुविभज्जे दुतियोभागो भिक्खुनीविभज्जो च)

५. पाचित्तियकण्डं

इमे खो पनायस्मन्तो द्वेनवुति पाचित्तिया

धम्मा उद्देसं आगच्छन्ति ।

६ १. पठमपाचित्तियं

(मुशावादे)

(१) हृत्थकसक्यपुत्तवत्य

१. तेन समयेन बुद्धो भगवा सावत्थियं विहरति जेतवने अनाध-
पिण्डिकस्स आरामे । तेन खो पन समयेन हृत्थको सक्यपुत्तो वादक्षिवत्तो
होति । सो तित्थियेहि सर्दि सल्लपन्तो^१ अवजानित्वा पटिजानाति, पटि-
जानित्वा अवजानाति, अञ्जेनञ्जनं पटिचरति, सम्पजानमुसा भासति,
सङ्केतं कत्वा विसंवादेति । तित्थिया उज्ज्ञायन्ति खिय्यन्ति^२ विपाचेन्ति – ५
“कथं हि नाम हृत्थको सक्यपुत्तो अम्हेहि सर्दि सल्लपन्तो अवजानित्वा पटि-
जानिस्सति, पटिजानित्वा अवजानिस्सति, अञ्जेनञ्जनं पटिचरिस्सति,
सम्पजानमुसा भासिस्सति, सङ्केतं कत्वा विसंवादेस्सती” ति !

B. 1,
R. 1

अस्सोसु खो भिक्खू तेसं तित्थियानं उज्ज्ञायन्तानं खिय्यन्तानं विपा-
चेन्तानं । अथ खो ते भिक्खू येन हृत्थको सक्यपुत्तो तेनुपसङ्कमिसु; उप-
सङ्कमित्वा हृत्थकं सक्यपुत्तं एतदबोचुं – “सच्चं किरत्वं, आवुसो हृत्थक,
तित्थियेहि सर्दि सल्लपन्तो अवजानित्वा पटिजानासि, पटिजानित्वा
अवजानासि, अञ्जेनञ्जनं पटिचरसि, सम्पजानमुसा भाससि, सङ्केतं कत्वा
विसंवादेसी” ति ? “एते खो, आवुसो, तित्थिया नाम येनकेनचि जेतब्बा;

B. 2

१. सल्लपेन्तो – रो० । २. खीयन्ति – सी०, स्या०, रो० ।

बुद्धेनिया वत्थुः Story of Buddheni (see p. 151)

जम्बुदीपे किर पुब्बे पाटलिपुत्तनगरे सत्तासीतिकोटि निहित धनं एकं सेण्टिकुलं अहोसि, तस्स पन सेण्टिनो एकायेव धीता अहोसि नामेन बुद्धेनिनाम, तस्सा सत्तवस्सिककाले मातापितरो कालमकंसु, तस्मिं कुले सब्बं सापतेष्यं तस्सायेव अहोसि. सा किर अभिरूपा पासादिका परमाय वण्णपोक्खरताय समन्नागता देवच्छरपटिभागा पियाच अहोसि मनापा, सद्वा पसन्ना रतनत्तयमामिका पटिवसति, तस्मिं पन नगरे सेण्टिसेनापति-उपराजादयो तं अत्तनो पादपरिकत्तं कामयमाना मनुस्से पेसेसुं पण्णाकारेहि सद्धिं, सा तं सुत्वा चिन्तेसि, मर्हं मातापितरो सब्बं विभवं पहाय मता, मयाऽपि तथा अगन्तब्बं, किं मे पतिकुलेन, केवलं वित्तविनासाय भवति, मया पन्इमं धनं बुद्धसासने-येव निदहितुं वृद्धतीति चिन्तेसि, चिन्तेत्वा च पन तेसं न मर्हं पतिकुलेन त्थोति पटिक्षिवपि. सा ततो पट्टाय महादानं पवत्तेन्ती समणब्रह्मणे सन्तप्पेसि.

अथापरभागे एको अस्सवाणिजको अस्स-वाणिज्ञाय पुब्बन्तापरन्तं गच्छन्तो आगम्म इमस्मिं गेहे निवासं गणिह, अथ सो वाणिजो तं दिस्वा धीतुसिनेहं पतिट्टापेत्वा गन्धमालवत्थालङ्कारादीहि तस्सा उपकारको हुत्वा गमनकाले

अम्म एतेसु अस्सेसु तव रुच्चनकं अस्सं गणहाहीति आह, सापि अस्से
ओलोकेत्वा एकं सिन्धवपोतकं दिस्वा एतं मे देहीति आह, वाणिजो अम्म एसो
सिन्धवपोतको, अप्पमत्ता हुत्वा पटिजग्गाहीति वत्वा तं पटिपादेत्वा अगमासि,
सापि तं पटिजग्गमाना आकासगामिभावं जत्वा सम्मा पटिजग्गन्ती एवं
चिन्तेसि, पुञ्चकरणस्स मे सहायो लङ्घोति, अगतपुब्बाच मे भगवतो सकलं
मारबलं विघमेत्वा बुद्धभूतस्स जयमहाबोधिभूमि, यन्मूनाहं तत्थ गन्त्वा भगवतो
जयमहाबोधिं वन्देष्यन्ति चिन्तेत्वा बहू रजतसुवण्णमालादयो कारापेत्वा
एकदिवसं अस्समभिरुद्ध आकासेन गन्त्वा बोधिमालके ठत्वा आगच्छन्तु-
अय्या सुवण्णमाला पूजेतुंति उग्घोसेसि. तेनेत्थ..:

यतो पट्टायहं बुद्ध, सासने सुद्धमानसा;
पसन्ना तेन सच्चेन, ममानुगगहबुद्धिया.

आगच्छन्तु नमस्सन्तु, बोधिं पूजेन्तु साधुकं;
सोण्णमालाहि सम्बुद्ध, पुत्ता अरियसावका.

सुत्वा तं वचनं अय्या, बहू सीहळवासिनो;
आगम्म नभसा तत्थ, वन्दिंसु च महिंसु चाति.

ततो-प्पभुति सा कुमारिका बुद्धसासने अतीव पसन्ना निच्चमेव अस्समभिरुह्य
आगन्त्वा अरियेहि सद्धिं महाबोधिं सुवण्णमालाहि पूजेत्वा गच्छति, अथ
पाटलिपुत्तनगरोपवने वनचरा तस्सा अभिष्ठं गच्छन्तिया च आगच्छन्तिया च
रूपसम्पत्तिं दिस्वा रञ्जो कथेसुं. महाराज एवरूपा कुमारिका अस्स
मभिरुह्यआगन्त्वा निबन्धं वन्दित्वा गच्छति. देवस्सानुरूपा अग्गमहेसी
भवितुन्ति.

राजा तं सुत्वा "तेन हि भने गणहथ नं कुमारि मम अग्गमहेसिं करोमी" ति,
पुरिसे पयोजेसि.

तेन पशुत्ता पुरिसा बोधि-पूजं कत्वा आगच्छन्तिं गणहामाऽति तत्थ निलीना
गहण-सज्जा अटुंसु. तदा सा कुमारिका अस्सम् भिरुह्य महा-बोधिमण्डं गन्त्वा
वीतरागेहि सद्धिं पुष्फपूजं कत्वा वन्दित्वा निवत्ति. अथ तेसु एको
धम्मरक्खितत्थेरो नाम तस्सा एवऽमाहः "भगिनि, त्वं अन्तरामग्गे चोरा
गणिहतुकामा ठिता. असुखद्वानं पत्वा अप्पमत्ता सीघं गच्छा" ति.

सा पि गच्छन्ती तं ठानं पत्वा चोरेहि अनुबन्धिता अस्सस्स पणिहया सञ्चं दत्वा
पक्षमि. चोरा पच्छतो पच्छतो अनुबन्धिंसु. अस्सो वेगं जनेत्वा

आकासऽमुल्लन्धि. कुमारिका वेगं सन्धारेतुं असकोन्ती अस्सरस्स पिट्ठितो
परिगिलित्वा पतन्ती - मया कतूपकारं सर पुत्ताति आह. सो पतन्तिं दिस्वा
वेगेन गन्त्वा पिट्ठियं निसीदापेत्वा आकासतो नेत्वा सकट्टाने येव पतिट्टापेसि.
तस्माः

तिरच्छानगता पेवं, सरन्ता उपकारकं;
न जहन्तीति मन्त्वान, कतञ्चु होन्तु पाणिनोति.

ततो सा कुमारिका सत्ता सीतिकोटिधनं बुद्धसासने येव वपित्वा यावजीवं सीलं
रक्षित्वा उपोसथकम्मं कत्वा ततो चुता सुत्त प्पबुद्धो विय देवलोके निष्वत्तीति.

अतितरुणवया भो मातुगामापि एवं,
विविधकुसलकम्मं कत्वा सग्गं वजन्ति;
कुसलफलमहन्तं मञ्चमाना भवन्ता,
भवथ कथ मुपेक्खा दानमानादिकम्मे.

Sinhalese script

The Sinhalese script is an abugida used by the Sinhalese people in Sri Lanka and elsewhere to write the Sinhalese language and also the liturgical languages Pāli and Sanskrit.

The Sinhalese script is an abugida (alphasyllabary) script, as each consonant has an inherent (built-in) vowel **a**, which can be changed with the different vowel signs or muted by adding the virāma sign to the given consonant. The script originated from the Brāhmī script, thought to have been brought from Southern India, around the 3rd century B.C., there are recent findings on pottery from Anuradhapura of Southern Brāhmī scripts, dating from the 6th century BCE, with lithic inscriptions dating from the 2nd century BC. The Sinhalese script was influenced by South Indian scripts, at various stages of its development, particularly by the Grantha script, Pallava script and the Kadamba script. By the 9th century CE, literature written in Sinhalese script had emerged and the script began to be used in other contexts. For instance, the Buddhist literature of the Theravada-Buddhists of Sri Lanka, written in Pāli, used the Sinhalese script. The script is written from left to right.

Most of the Sinhalese akṣaras are curlicues; straight lines are almost completely absent from the script. This is because Sinhala used to be written on dried palm leaves, which would split along the veins on writing straight lines. This was undesirable, and therefore, the round shapes were preferred.

The Sinhalese writing system makes use of 32 consonant akṣaras, 2 consonant diacritics, 8 vowels and 9 vowel diacritics in order to graphically represent the Pāli language. The 2 consonant diacritics used correspond to the akṣaras **ra** and **ya**, which undergo a facultative change of shape when positioning itself under/next to a preceding consonant in compound akṣaras and taking an entirely different shape. Whether the change of shape takes place or not depends mainly on the font used; either the preceding consonant gets muted with a virāma or **ra/ya** undergo a shape change, for instance:

ka ක + ra ර	{	- kra ක්ර (virāma on ka)	ka ක + ya ය	{	- kya ක්ය (virāma on ka)
		- kra කු (shape change)			- kya කුස (shape change)

As for the vowel diacritics, those corresponding to **u** and **ū** also undergo graphic changes when attached to certain akṣaras: under **ka**, **ga**, **ta** and **bha** it adopts the shape of a hook, and under **ra** and **la** it takes the shape of the diacritic which Sinhalese language uses for the sound **æ**.

The virāma is chiefly represented as a small flag-like element on the right side of the akṣara. However, the virāma for the akṣaras **ña**, **ca**, **cha**, **ṭa**, **ṭha**, **ḍa**, **ḍha**, **ba**, **bha** and **ma** takes a very different shape, namely that of a „hunch” on the top of the akṣara, for instance:

ma ම / m ම

The joining of two akṣaras can be done with a virāma or by tying two akṣaras together, for instance:

ka ක + va බ	{	- kva ක්බ (virāma on ka)	ma ම + ma ම	{	- mma මම (virāma on first ma)
		- kva කඩ (tied akṣaras)			- mma මඩ (tied akṣaras)

Sinhalese script & all akṣara combinations for Pāli

Vowels

අ	අං	ඇ	ං	උ	උං	එ	ඇ
a	ā	i	ī	u	ū	e	o

Vowel diacritics

අ	ඒ	ඒ	ං	ං	ං	ං	ං
ā	i	ī	u	ū	ē	ō	o

Akṣaras

ක	ර	ග	ඇ	ඇ
ka	kha	ga	gha	ňa
ච	ඡ	ජ	ඡඩ	ඩදු
ca	cha	ja	jha	ňa
ත	ත	ද	ධ	න
ṭa	ṭha	da	ḍha	na
ත	ත	ද	ධ	න
ta	tha	da	dha	na
ප	එ	බ	එ	඘
pa	pha	ba	bha	ma
ය	ර	ල	ඒ	ඍ
ya	ra	la	la	va
ස	හ	ං	ං	ව
sa	ha	anusvāra	virāma	

	a	ā	i	ī	u	ū	e	o
k	ක	කා	කි	කී	කු	කුළු	කෙ	කො
kh	ඛ	ඛා	ඛි	ඛී	ඛු	ඛුළු	ඛේ	ඛො
g	ග	ගා	ගි	ගී	ගු	ගුළු	ගෙ	ගො
gh	ඝ	ඝා	ඝි	ඝී	ඝු	ඝුළු	ඝේ	ඝො
h	හ	හා	හි	හී	හු	හුළු	හේ	හො
c	ච	චා	චි	චී	චු	චුළු	චේ	චො
ch	ඡ	ඡා	ඡි	ඡී	ඡු	ඡුළු	ඡේ	ඡො
j	ජ	ජා	ජි	ජී	ජු	ජුළු	ජේ	ජො
jh	ජ්ඩ	ජ්ඩා	ජ්ඩි	ජ්ඩී	ජ්ඩු	ජ්ඩුළු	ජ්ඩේ	ජ්ඩො
ڭ	ڭ	ڭا	ڭى	ڭى	ڭۇ	ڭۇڭۇ	ڭە	ڭو
t	ත	තා	ති	තී	තු	තුළු	තේ	තො
th	ත්ඨ	ත්ඨා	ත්ඨි	ත්ඨී	ත්ඨු	ත්ඨුළු	ත්ඨේ	ත්ඨො
ද	ද	දා	දි	දී	දු	දුළු	දේ	දො
dh	ද්ඨ	ද්ඨා	ද්ඨි	ද්ඨී	ද්ඨු	ද්ඨුළු	ද්ඨේ	ද්ඨො
ຖ	ත්බ	ත්බා	ත්බි	ත්බී	ත්බු	ත්බුළු	ත්බේ	ත්බො
t	ත්බ	ත්බා	ත්බි	ත්බී	ත්බු	ත්බුළු	ත්බේ	ත්බො
th	ත්ඨබ	ත්ඨබා	ත්ඨබි	ත්ඨබී	ත්ඨබු	ත්ඨබුළු	ත්ඨබේ	ත්ඨබො

	a	ā	i	ī	u	ū	e	o
d	ද	දා	දි	දි	දු	දු	දේ	දෙදා
dh	ධ	ධා	ධි	ධි	ධු	ධු	ධෙ	ධෙදා
n	න	නා	නි	නී	නු	නු	නෙ	නෙනා
p	ප	පා	පි	පී	පු	පු	පේ	පේනා
ph	ඡ	ඡා	ඡි	ඡී	ඡු	ඡු	ඡේ	ඡේනා
b	බ	බා	බි	බී	බු	බු	බේ	බේබා
bh	භ	භා	භි	භී	භු	භු	භේ	භේහා
m	ම	මා	මි	මී	මු	මු	මේ	මේමා
y	ය	යා	යි	යී	යු	යු	යේ	යේයා
r	ර	රා	රි	රී	රු	රු	රේ	රේරා
l	ල	ලා	ලි	ලී	ලු	ලු	ලේ	ලේලා
!	ල	ලා	ලි	ලී	ලු	ලු	ලේ	ලේලා
v	ව	වා	වි	වී	වු	වු	වේ	වේවා
s	ස	සා	සි	සී	සු	සු	සේ	සේසා
h	හ	හා	හි	හී	හු	හු	හේ	හේහා

	a	ā	i	ī	u	ū	e	o
kk	ක්ක	ක්කා	ක්කි	ක්කී	ක්කු	ක්කු	ක්කෙ	ක්කො
kkh	ක්බ	ක්බා	ක්බි	ක්බී	ක්බු	ක්බු	ක්බේ	ක්බො
gg	ග්ග	ග්ගා	ග්ගි	ග්ගී	ග්ගු	ග්ගු	ග්ගෙ	ග්ගො
ggh	ග්ස	ග්සා	ග්සි	ග්සී	ග්සු	ග්සු	ග්සෙ	ග්සො
ටට	ච්ච	ච්චා	ච්චි	ච්චී	ච්චු	ච්චු	ච්චේ	ච්චො
cc	චච	චචා	චචි	චචී	චචු	චචු	චචේ	චචො
cch	ච්ඡ	ච්ඡා	ච්ඡි	ච්ඡී	ච්ඡු	ච්ඡු	ච්ඡේ	ච්ඡො
jj	ජ්ජ	ජ්ජා	ජ්ජි	ජ්ජී	ජ්ජු	ජ්ජු	ජ්ජේ	ජ්ජො
jjh	ජ්ජ්ඩ	ජ්ජ්ඩා	ජ්ජ්ඩි	ජ්ජ්ඩී	ජ්ජ්ඩු	ජ්ජ්ඩු	ජ්ජ්ඩේ	ජ්ජ්ඩො
t්t	ටට	ටටා	ටටි	ටටී	ටටු	ටටු	ටටේ	ටටො
t්th	ටයි	ටයා	ටයි	ටයී	ටයු	ටයු	ටයේ	ටයො
d්d	ච්ච	ච්චා	ච්චි	ච්චී	ච්චු	ච්චු	ච්චේ	ච්චො
d්dh	ච්ච්	ච්ච්ඩා	ච්ච්ඩි	ච්ච්ඩී	ච්ච්ඩු	ච්ච්ඩු	ච්ච්ඩේ	ච්ච්ඩො
ຖຖ	ත්ත්ත්	ත්ත්ත්තා	ත්ත්ත්ති	ත්ත්ත්තී	ත්ත්ත්තු	ත්ත්ත්තු	ත්ත්ත්තේ	ත්ත්ත්තො
tt	ත්ත	ත්තා	ත්ති	ත්තී	ත්තු	ත්තු	ත්තේ	ත්තො
tth	ත්ථ	ත්ථා	ත්ථි	ත්ථී	ත්ථු	ත්ථු	ත්ථේ	ත්ථො

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dd	ද්ද	ද්දා	ද්දි	ද්දි	ද්දු	ද්දු	ද්දේද	ද්දෙදා
ddh	ද්ධ	ද්ධා	ද්ධි	ද්ධි	ද්ධු	ද්ධු	ද්ධේද	ද්ධෙධා
nn	න්න	න්නා	න්නි	න්නී	න්නු	න්නු	න්නෙ	න්නෙනා
pp	ප්ප	ප්පා	ප්පි	ප්පි	ප්පු	ප්පු	ප්පේප	ප්පේපා
pph	ප්ඩ	ප්ඩා	ප්ඩි	ප්ඩි	ප්ඩු	ප්ඩු	ප්ඩේඩ	ප්ඩේඩා
bb	බබ	බබා	බබි	බබි	බබු	බබු	බබේබ	බබේබා
bbh	බහ	බහා	බහි	බහි	බහු	බහු	බහේබ	බහේබා
mm	මම	මමා	මමි	මමි	මමු	මමු	මමෙම	මමෙමා
yy	යේය	යේයා	යේයි	යේයි	යේයු	යේයු	යේයෙය	යේයෙයා
ll	ල්ල	ල්ලා	ල්ලි	ල්ලි	ල්ලු	ල්ලු	ල්ලේල	ල්ලේලා
ss	ස්ස	ස්සා	ස්සි	ස්සි	ස්සු	ස්සු	ස්සේස	ස්සේසා

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ky ₁	ක්ය	ක්යා	ක්යි	ක්යි	ක්යු	ක්යු	ක්යේ	ක්යෝ
ky ₂	කාය	කායා	කායි	කායි	කායු	කායු	කායේ	කායෝ
kr ₁	ක්ර	ක්රා	ක්රි	ක්රි	ක්රු	ක්රු	ක්රේ	ක්රෝ
kr ₂	ක්‍ර	ක්‍රා	ක්‍රි	ක්‍රි	ක්‍රු	ක්‍රු	ක්‍රේ	ක්‍රෝ
kl	ක්ල	ක්ලා	ක්ලි	ක්ලි	ක්ලු	ක්ලු	ක්ලේ	ක්ලෝ
kv	ක්ව	ක්වා	ක්වි	ක්වි	ක්වු	ක්වු	ක්වේ	ක්වෝ
khy ₁	බිය	බියා	බියි	බියි	බියු	බියු	බියේ	බියෝ
khy ₂	බාය	බායා	බායි	බායි	බායු	බායු	බායේ	බායෝ
khv	බිව	බිවා	බිවි	බිවි	බිවු	බිවු	බිවේ	බිවෝ
gy	ග්ය	ග්යා	ග්යි	ග්යි	ග්යු	ග්යු	ග්යේ	ග්යෝ
gr ₁	ග්ර	ග්රා	ග්රි	ග්රි	ග්රු	ග්රු	ග්රේ	ග්රෝ
gr ₂	ග්‍ර	ග්‍රා	ග්‍රි	ග්‍රි	ග්‍රු	ග්‍රු	ග්‍රේ	ග්‍රෝ
gv	ග්ව	ග්වා	ග්වි	ග්වි	ග්වු	ග්වු	ග්වේ	ග්වෝ
ṅk	චික	චිකා	චිකි	චිකි	චිකු	චිකු	චිකේ	චිකා
ṅkh	චිබ	චිබා	චිබි	චිබි	චිබු	චිබු	චිබේ	චිබා
ṅkhy ₁	චිබිය	චිබියා	චිබියි	චිබියි	චිබියු	චිබියු	චිබියේ	චිබියෝ
ṅkhy ₂	චිබාය	චිබායා	චිබායි	චිබායි	චිබායු	චිබායු	චිබායේ	චිබායෝ

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ṅg	චිග	චිගා	චිගි	චිගි	චිගු	චිගු	චිගේ	චිගො
ṅgh	චිස	චිසා	චිසි	චිසි	චිසු	චිසු	චිසේ	චිසො
ṅh	කුද්භ	කුද්භා	කුද්භි	කුද්භි	කුද්භු	කුද්භු	කුද්භේ	කුද්භො
ṅc	කුද්ව	කුද්වා	කුද්වි	කුද්වි	කුද්වු	කුද්වු	කුද්වේ	කුද්වො
ṅch	කුද්ෂ	කුද්ෂා	කුද්ෂි	කුද්ෂි	කුද්ෂු	කුද්ෂු	කුද්ෂේ	කුද්ෂො
ṅj	කුද්ජ	කුද්ජා	කුද්ජි	කුද්ජි	කුද්ජු	කුද්ජු	කුද්ජේ	කුද්ජො
ṅjh	කුද්කුඩී	කුද්කුඩා	කුද්කුඩි	කුද්කුඩි	කුද්කුඩු	කුද්කුඩු	කුද්කුඩේ	කුද්කුඩො
ṅt	ණට	ණටා	ණටි	ණටි	ණටු	ණටු	ණටේ	ණටො
ṅth	ණයි	ණයා	ණයි	ණයි	ණයු	ණයු	ණයේ	ණයො
ṅd	ණබ	ණබා	ණබි	ණබි	ණබු	ණබු	ණබේ	ණබො
ṅy ₁	ණය	ණයා	ණයි	ණයි	ණයු	ණයු	ණයේ	ණයො
ṅy ₂	ණයා	ණයා	ණයි	ණයි	ණයු	ණයු	ණයේ	ණයො
ṅh	ණහ	ණහා	ණහි	ණහි	ණහු	ණහු	ණහේ	ණහො
ty ₁	ත්ය	ත්යා	ත්යි	ත්යි	ත්යු	ත්යු	ත්යේ	ත්යො
ty ₂	ත්ය	ත්යා	ත්යි	ත්යි	ත්යු	ත්යු	ත්යේ	ත්යො
tr ₁	ත්ර	ත්රා	ත්රි	ත්රි	ත්රු	ත්රු	ත්රේ	ත්රො
tr ₂	ත්	ත්වා	ත්වි	ත්වි	ත්වු	ත්වු	ත්වේ	ත්වො

	a	ā	i	ī	u	ū	e	o
tv	ත්ව	ත්වා	ත්වි	ත්වී	ත්වු	ත්වු	ත්වේ	ත්වො
dm	ද්ම	ද්මා	ද්මි	ද්මී	ද්මු	ද්මු	ද්මේ	ද්මො
dy ₁	ද්ය	ද්යා	ද්යි	ද්යී	ද්යු	ද්යු	ද්යේ	ද්යො
dy ₂	ද්ය	ද්යා	ද්යි	ද්යී	ද්යු	ද්යු	ද්යේ	ද්යො
dv	ද්ව	ද්වා	ද්වි	ද්වී	ද්වු	ද්වු	ද්වේ	ද්වො
dr ₁	ද්ර	ද්රා	ද්රි	ද්රී	ද්රු	ද්රු	ද්රේ	ද්රො
dr ₂	ද්ර	ද්රා	ද්රි	ද්රී	ද්රු	ද්රු	ද්රේ	ද්රො
dhy ₁	ධිය	ධියා	ධියි	ධියී	ධියු	ධියු	ධියේ	ධියො
dhy ₂	ධිය	ධියා	ධියි	ධියී	ධියු	ධියු	ධියේ	ධියො
dhv	ධිව	ධිවා	ධිවි	ධිවී	ධිවු	ධිවු	ධිවේ	ධිවො
nt	න්ත	න්තා	න්ති	න්තී	න්තු	න්තු	න්තෙ	න්තො
ntv	න්ත්ව	න්ත්වා	න්ත්වි	න්ත්වී	න්ත්වු	න්ත්වු	න්ත්වේ	න්ත්වො
nth	න්ථ	න්ථා	න්ථි	න්ථී	න්ථු	න්ථු	න්ථෙ	න්ථො
nd	න්ද	න්දා	න්දි	න්දී	න්දු	න්දු	න්දේ	න්දො
ndr ₁	න්ද්ර	න්ද්රා	න්ද්රි	න්ද්රී	න්ද්රු	න්ද්රු	න්ද්රේ	න්ද්රො
ndr ₂	ද්ර	ද්රා	ද්රි	ද්රී	ද්රු	ද්රු	ද්රේ	ද්රො
ndh	න්ධ	න්ධා	න්ධි	න්ධී	න්ධු	න්ධු	න්ධේ	න්ධො

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ny ₁	න්ය	න්යා	න්යි	න්යී	න්යු	න්යු	න්යේ	න්යෝ
ny ₂	නාය	නායා	නායි	නායී	නායු	නායු	නායා	නායා
nv	න්ව	න්වා	න්වි	න්වී	න්වු	න්වු	න්වේ	න්වා
nh	න්හ	න්හා	න්හි	න්හී	න්හු	න්හු	න්හේ	න්හා
py ₁	ප්ය	ප්යා	ප්යි	ප්යී	ප්යු	ප්යු	ප්යේ	ප්යෝ
py ₂	පාය	පායා	පායි	පායී	පායු	පායු	පාය	පායා
pl	ප්ල	ප්ලා	ප්ලි	ප්ලී	ප්ලු	ප්ලු	ප්ලේ	ප්ලා
by ₁	බිය	බියා	බියි	බියී	බියු	බියු	බියේ	බියා
by ₂	බාය	බායා	බායි	බායී	බායු	බායු	බාය	බායා
br ₁	බිර	බිරා	බිරි	බිරි	බිරු	බිරු	බිරෙ	බිරා
br ₂	බ	බා	බි	බී	බු	බු	බේ	බා
mp	මිප	මිපා	මිපි	මිපී	මිපු	මිපු	මිපේ	මිපා
mph	මිඡ	මිඡා	මිඡි	මිඡී	මිඡු	මිඡු	මිඡේ	මිඡා
mb	මිබ	මිබා	මිබි	මිබී	මිබු	මිබු	මිබේ	මිබා
mbh	මිහ	මිහා	මිහි	මිහී	මිහු	මිහු	මිහේ	මිහා
my ₁	මාය	මායා	මායි	මායී	මායු	මායු	මාය	මායා
my ₂	මාය	මායා	මායි	මායී	මායු	මායු	මාය	මායා

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mh	මහ	මහා	මහි	මහී	මහු	මහු	මහෙ	මහො
vy ₁	විය	වියා	වියි	වියී	වියු	වියු	වියේ	වියො
vy ₂	ව්‍ය	ව්‍යා	ව්‍යි	ව්‍යී	ව්‍යු	ව්‍යු	ව්‍යේ	ව්‍යො
yh	ය්හ	ය්හා	ය්හි	ය්හී	ය්හු	ය්හු	ය්හේ	ය්හො
ly ₁	ල්ය	ල්යා	ල්යි	ල්යී	ල්යු	ල්යු	ල්යේ	ල්යො
ly ₂	ල්‍ය	ල්‍යා	ල්‍යි	ල්‍යී	ල්‍යු	ල්‍යු	ල්‍යේ	ල්‍යො
lh	ල්හ	ල්හා	ල්හි	ල්හී	ල්හු	ල්හු	ල්හේ	ල්හො
vh	විහ	විහා	විහි	විහී	විහු	විහු	විහේ	විහො
st	ස්ත	ස්තා	ස්ති	ස්තී	ස්තු	ස්තු	ස්තේ	ස්තො
str ₁	ස්ත්ර	ස්ත්රා	ස්ත්රි	ස්ත්රී	ස්ත්රු	ස්ත්රු	ස්ත්රේ	ස්ත්රො
str ₂	ස්තු	ස්තුා	ස්තු	ස්තු	ස්තු	ස්තු	ස්තුේ	ස්තුො
sn	ස්න	ස්නා	ස්නි	ස්නී	ස්නු	ස්නු	ස්නේ	ස්නො
sy ₁	ස්ය	ස්යා	ස්යි	ස්යී	ස්යු	ස්යු	ස්යේ	ස්යො
sy ₂	ස්‍ය	ස්‍යා	ස්‍යි	ස්‍යී	ස්‍යු	ස්‍යු	ස්‍යේ	ස්‍යො
sm	ස්ම	ස්මා	ස්මි	ස්මී	ස්මු	ස්මු	ස්මේ	ස්මො
sv	ස්ව	ස්වා	ස්වි	ස්වී	ස්වු	ස්වු	ස්වේ	ස්වො
hm	හ්ම	හ්මා	හ්මි	හ්මී	හ්මු	හ්මු	හ්මේ	හ්මො

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hy ₁	හ්ය	හ්යා	හ්යි	හ්යි	හ්යු	හ්යු	හ්යේ	හ්යෝ
hy ₂	හාය	හායා	හායි	හායි	හායු	හායු	හෙය	හෙයා
hv	හ්ව	හ්වා	හ්වි	හ්වි	හ්වු	හ්වු	හ්වේ	හ්වෝ
!h	ල්හ	ල්හා	ල්හි	ල්හි	ල්හු	ල්හු	ල්හේ	ල්හෝ

සුත්‍යන්ත්‍රපිටක

දිග්‍නිකායෝ

සිලක්ක තුවගො

— 8 —

නමෝ තසසු හැගවනේ අරහතෙකා
සමම් සම්බුද්ධිසසු.

1.

බහුමතාලස්සුතා.

1. එව. මේ පුත්‍ර එකා සමයෙන් හෙට්ටා අනුකරු, ව රාජ්‍යයෙන් අනුකරු, ව නාලන්දා අධිකාරීන් මෙයෙන් පරිපෙන්නා, ගොනී මහත්, හිකුණුයබිජන සඳහා පක්වාමෙන්නගි හිකුණුයකි. පුත්‍රයා'ට බො පරිඛුරුකා අනුකරු, ව රාජ්‍යයෙන් අනුකරු, ව නාලන්දා අධිකාරීන් මෙයෙන් පරිපෙන්නා, ගොනී සඳහා ඇත්තාවායිනා, මූල්‍යමදාන්තානා මැණ්ඩවින.

හාටු සුදා සුපියෙයා පරිඛ්‍යාරකේ අනෙකුරුවියාගෙන ලුදිසූ අවණු. හාසත්, බමෙසූ අවණු. හාසත්, සඩිසූ අවණු. හාසත්. සුපියෙයා පන පරිඛ්‍යාරකෙයා අනෙකුවාසී මුණලේ, අනෙකුරුවියාගෙන ලුදිසූ වණු. හාසත්, බමෙසූ වණු. හාසත්, සඩිසූ වණු. හාසත්. ඉතින තේ උගේ, අවටියනෙකුවාසී අසැසුමසුදිසූ උප්පිපෙවත්සාදු හාගුවන්. පිටින්නා, පිටින්නා අනුබද්‍යා,¹ තොන්නා හිකුඩිසඩිසා. ට.

1. ଅନୁକଳିତି, ପରିମା..

බුද්ධෙනියා වත්පූ: Story of Buddheni (see p. 151)

ජම්බුද්ධීප කිර ප්‍රබිජේ පාටලිප්‍රත්තනගරේ සත්තාසීතිකොටිනිහිතයෙන් එකං සෙවයිකුලා අභාසි, තස්ස පන සෙවයිනො එකායෙව දිතා අභාසි නාමෙන බුද්ධේනිනාම, තස්සා සත්තවස්සිකකාලේ මාතාපිතරෝ කාලමක්සූ, තස්මිං කුලේ සැබෑල් සාපතෙයායා තස්සායෙව අභාසි. සා කිර අභිරුපා පාසාදිකා පරමාය වණ්ණපොක්බරතාය සමන්තාගතා දෙව්චරපට්ඩාගා පියාව අභාසි මතාපා, සද්ධා පසන්තා රතනත්තයමාමිකා පටිවසති, තස්මිං පන නගරේ සෙවයිසෙනාපති- උපරාජාද්‍යෙයා තේ අත්තනො පාදුපරිකත්තේ කාමයමානා මත්තුස්සේ පෙසෙසූ පණ්ණාකාරෙහි සද්ධිං, සා තේ සූත්‍රවා වින්තෙසි, මය්හා මාතාපිතරෝ සැබෑල් විහව් පහාය මතා, මයා'පි තථා අගන්තබෑල්, කිං මෙ පතිකුලෙන, කෙවල් විත්තවිනාසාය හවති, මයා පන්'ඉම් දතා බුද්ධසාසන-යෙව නිදහිතු වට්ටතීති වින්තෙසි, වින්තෙත්වා ව පන තෙසා න මය්හා පතිකුලෙනත්ථේ පටික්විපි. සා තතො පටියාය මහාදානා පවත්තෙන්ති සමණබුජ්මණේ සත්ත්ත්ප්‍රේපසි.

අඳාපරහාගේ එකො අස්සවාණිජකො අස්ස-වාණිජ්‍ය
 පුබින්තාපරන්ත්. ගව්න්තො ආගම්ම ඉමස්මි. ගෙහෙ නිවාස. ගණ්නී,
 අඟ සො වාණිජා ත. දිස්වා දිතුසිනෙහි. පත්‍රිවියාපෙත්වා
 ගන්ධමාලවත්ලාලචිකාරාදිනි තස්සා උපකාරකො ඩුත්වා ගමනකාලේ
 අම්ම එතෙසු අස්සෙසු තව රුව්වනක. අස්ස. ගණ්ඩාහිති ආහ, සාපි
 අස්සෙස ඔලොකෙත්වා එක. සින්ධවපොතක. දිස්වා එත. මෙ දෙහිති ආහ,
 වාණිජා අම්ම එසො සින්ධවපොතකා, අප්පමත්තා ඩුත්වා
 පටිඡ්ගාහිති වත්වා ත. පටිපාදෙන්වා අගමාසි, සාපි ත. පටිඡ්ගාගමානා
 ආකාසගාමිභාව. කුද්වා සම්මා පටිඡ්ගන්ති එව. වින්තෙසි,
 පුකුද්කුකරණස්ස මෙ සහායා ලද්දේදාති, අගතපුබිබාව මෙ හගවතො
 සකල. මාරබල. විධමෙත්වා බුද්ධභාතස්ස ජයමහාබාධිභුම්, යන්තුනාහ.
 තත්ථ ගන්ත්වා හගවතො ජයමහාබාධි. වන්දෙයාන්ති වින්තෙත්වා බහු
 රජතසුවණ්ණමාලාදයා කාරාපෙත්වා එකදිවස. අස්සමහිරුයේහ

ආකාසෙන ගන්ත්වා බොධිමාලකේ යත්වා ආගච්චන්තු-අයා
සුවණ්ණමාලා පූජේතත්ත්වී උග්සෙසෙයි. තෙනෙත්ප්‍ර.:

යත්තා පටියායහා බුද්ධි, සාසනෙ සුද්ධිමානසා;
පසන්නා තෙන සව්වෙන, මමානුග්ගහබුද්ධියා.

ආගච්චන්තු නමස්සන්තු, බොධි පූජේන්තු සාමුහිකං;
සෞණ්ණමාලාහි සමබුද්ධි, පුත්තා අරියසාමුහිකා.

සුත්වා තං වවනං අයා, බහු සිහළවාසිතො;
ආගම්ම නහසා තත්ප්‍ර, වන්දිංසු ව මහිංසු වාති.

තත්තා-ප්‍රේඛනි සා කුමාරිකා බුද්ධසාසනෙ අත්ව පසන්නා නිව්වමෙව
අස්සමහිරුයේහ ආගන්ත්වා අරියෙහි සද්ධිං. මහාබොධි. සුවණ්ණමාලාහි
පූජේත්වා ගච්චත්, අථ පාටලිපූත්තනගරෝපවතෙ වනවරා තස්සා
අහිණ්ණ. ගච්චන්තියා ව ආගච්චන්තියා ව රුපසම්පත්ති. දිස්වා රක්ද්දෙකදා
කලේසු. මහාරාජ එවරුපා කුමාරිකා අස්ස මහිරුයේහාගන්ත්වා නිබන්ධ. වන්දිත්වා ගච්චත්. දෙවස්සානුරුපා අග්ගමහෙසි හවිතුන්ති.

රාජා තං සුත්වා "තෙන හි භනෙ ගණ්ඩල නං කුමාරි. මම අග්ගමහෙසි. කරෝමි" ති, පූරිසෙ පයෝජේයි.

තෙන පයුත්තා පූරිසා බොධි-පූජ. කත්වා ආගච්චන්ති. ගණ්ඩාමා'ති තත්ප්‍ර
නිලිනා ගහණු-සජ්ජා අටියංසු. තදා සා කුමාරිකා අස්සම් 'අහිරුයේහ මහා-
බොධිමණ්ඩ. ගන්ත්වා විතරාගෙහි සද්ධිං. පූජ්ච්චපූජ. කත්වා වන්දිත්වා
නිවත්ති. අථ තෙසු එකො ධම්මරක්ඩිතත්ලේරෝ නාම තස්සා එව'මාහ:
"හගිනි, ත්ව. අන්තරාමග්ගේ වොරා ගණ්ඩිතුකාමා දිතා. අසුබටියානං
පත්වා අප්පමත්තා සීසං ගච්චා" ති.

සා ඒ ගව්න්තී තං යානං පත්වා වොරෙහි අනුබන්ධිතා අස්සස්ස පණ්ඩියා සක්දියා දත්වා පක්කම්. වොරා පව්චතො පච්චතො අනුබන්ධියා. අස්සේ වෙග. ජනත්වා ආකාස'මුල්ලන්සි. කුමාරිකා වෙග. සන්ධාරෙතු. අසක්කොන්තී අස්සස්ස පිටියිතො පරිගිලිත්වා පතන්තී - මයා කතුපකාර. සර පුත්තාති ආහ. සේ පතන්තී. දිස්වා වෙගෙන ගනත්වා පිටියිය. නිසිදාපෙත්වා ආකාසතො නෙත්වා සකටියාතෙ යෙව පතිචියාපෙසි. තස්මා:

තිරව්චානගතා පෙවං, සරන්තා උපකාරකං;
ත ජහන්තීති මන්ත්වාන, කතක්දු හොන්තු පාණිනොති.

තතො සා කුමාරිකා සත්තා සිතිකොටිතා. බුද්ධසාසන යෙව වපිත්වා යාව්චීව. සිල. රක්බිත්වා උපොසථකම්ම. කත්වා තතො වූතා පුත්ත ජ්පඛදේ විය දෙවලොකේ නිබැත්තීති.

අතිතරුණවයා හො මාතුගාමාපී එවං,
විවිධකුසලකම්ම. කත්වා සග්ග. වජන්ති;
කුසලථලමහන්ත. මක්දක්දමානා හවන්තා,
හවථ කථ මුපෙක්බා දානමානාදිකම්මේ.

Thai script

The Thai script is used to write the Thai language and other languages in Thailand. It has 44 consonant akṣaras (ພຍັນຈະ, phayanchana), 15 vowel symbols (ສະ, sara) that combine into at least 28 vowel forms, and four tone diacritics (ວັນຍຸກຕ່າງ or ວັນຍຸດ, wannayuk or wannayut). Although commonly referred to as the "Thai alphabet", the script is in fact not a true alphabet but an abugida (alphasyllabary) script, in which each consonant has an inherent (built-in) vowel **a**. In the case of the Thai script this built-in vowel is an implied **o** or **e** (as in the khmer script). The akṣaras are written horizontally from left to right, with vowel diacritics arranged above, below, to the left, or to the right of the corresponding consonant, or in a combination of positions.

Thai is considered to be the first script in the world which invented tone markers to indicate distinctive tones, which are lacking in the Mon-Khmer and Indo-Aryan languages from which its script is derived. Although Chinese and other Sino-Tibetan languages have distinctive tones in their phonological system, no tone marker is found in their orthographies. Thus, tone markers are an innovation in the Thai language that later influenced other related Tai languages and some Tibeto-Burman languages on the Southeast Asian mainland.

The Thai script - like all Indic scripts - uses a number of modifications to write Sanskrit and related languages, and in particular, the Pāli language. Pāli is very closely related to Sanskrit and is the liturgical language of Thai Buddhism. In Thailand, Pāli is written and studied using a slightly modified Thai script. The main difference is that in each akṣara the consonant is followed by an implied short **a** (ເອົາ), not the **o** or **e** of Thai, so this short **a** is never omitted in pronunciation, and if the vowel is not to be pronounced, then a specific symbol must be used, the pinthu (virāma), a solid dot under the consonant. This means that the diacritic for **a** (ເອົາ) is never used when writing Pāli, because it is always implied. For example, namo is written ນະໂມ in Thai, but in Pāli it is written as ນໂມ, because the ແ is redundant. The Sanskrit word 'mantra' is written ມන්තර in Thai (and therefore pronounced *mon*), but is written ມන්තර in Sanskrit (and therefore pronounced *mantra*).

Pāli text written with Thai Pāli orthography:

ອຣໍາ	ສມມາສມພຸຖໂຣ	ກຄວາ
araham	sammāsambuddho	bhagavā

The same text in modern Thai orthography:

ອະຮະໜ້າ	ສັນມາສັນພຸຖໂຣ	ກະຄະວາ
arahang	sammasamphuttho	phakhawa

Up until the reign of Rama IV (1851-1868), there was a scholarly tradition of writing Pāli in the Khom script (in Bangkok, as successor to Ayutthaya) or Tai Tham script (in the north and northeast). For secular writing, there were versions of the Tai/Lao script, which had additional akṣaras whose purpose was to retain the consonant distinctions made in the religious scripts. Rama IV commanded (whether as Patriarch or later as king) that religious writing be switched to the Thai script. He also promulgated a change in the writing system for Pāli, whereby the two vowel killers, *yamakkan* and *thanthakhat*, were simplified to a single diacritic, *phinthu*, which is actually the virāma. There was thus in principal an immediate tradition of writing Pāli in the Thai script. 32 consonant akṣaras and 8 vowels + 7 vowel diacritics are used to write Pāli in Thai.

Pāli is not a tonal language, but in Thailand, the Thai tones are often used by monks when reading or chanting suttas out loud in Pāli. For this reason it may be hard for people who know Pāli to understand it when spoken if they are not used to listen to it with the tonal sound pattern of Thai language, which has five phonemic tones: mid, low, falling, high, and rising, each of them giving a different meaning to a given word. A high level of knowledge in Pāli may, however, be of help in order to sort out the problems of misunderstanding arising from the use of tonal elements and discern the spoken words as if no tones were being added. In any case this is much easier as if Pāli was a tonal language and tones were needed in order to understand the words.

Thai script & all akṣara combinations akṣara for Pāli

Vowels

අ	ආ	ඒ	ඓ	ඔ	ඖ	ඇ	ඉ	ඊ
a	ā	i	ī	u	ū	e	o	

Vowel diacritics

අ	ඒ	ඓ	ඔ	ඖ	ඇ	ඉ	ඊ
ā	ī	ī	ū	ū	e	o	

Akṣaras

ග	ຂ	උ	ඃ	ඁ	ං
ka	kha	ga	gha	ṅa	
ච	ඡ	ජ	ඣ	ඩ	ඩා
ca	cha	ja	jha	ñā	
ඤ	ඥ	භ	බ	භ	භා
ṭa	ṭha	ḍa	ḍha	ṇa	
ඤ	ඩ	ණ	ණ	ණ	ණා
ta	tha	da	dha	na	
ප	ඊ	ඊ	ඊ	ඊ	ඊ
pa	pha	ba	bha	ma	
ය	ජ	ඍ	ඍ	ඍ	ඍ
ya	ra	la	la	va	
ශ	හ	ං	ං	ං	ං
sa	ha	anusvāra	virāma (phinthu)		

a	ā	i	ī	u	ū	e	o
ກ	ກາ	ି	ି	ନ୍ତୁ	ନ୍ତୁ	କେ	କୋ
ଖ	ଖା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଖେ	ଖୋ
ଚ	ଚା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଚେ	ଚୋ
ଙ୍ଗ	ଙ୍ଗା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଙ୍ଗେ	ଙ୍ଗୋ
ଠ	ଠା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଠେ	ଠୋ
ର	ରା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ରେ	ରୋ
ର୍ହ	ର୍ହା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ର୍ହେ	ର୍ହୋ
ଜ	ଜା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଜେ	ଜୋ
ଝ	ଝା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଝେ	ଝୋ
ଙ୍ଝ	ଙ୍ଝା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଙ୍ଝେ	ଙ୍ଝୋ
ଛ	ଛା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଛେ	ଛୋ
ଙ୍ଛ	ଙ୍ଛା	ି	ି	ନ୍ତୁ	ନ୍ତୁ	ଙ୍ଛେ	ଙ୍ଛୋ
ମ	ମା	ମି	ମି	ମୁ	ମୁ	ମେ	ମୋ
ବୁ	ବୂ	ବୁ	ବୁ	ବୁ	ବୁ	ବୁ	ବୁ
ବ୍ର	ବ୍ରା	ବ୍ରି	ବ୍ରି	ବ୍ରୁ	ବ୍ରୁ	ବ୍ରେ	ବ୍ରୋ
ତ୍ର	ତ୍ରା	ତ୍ରି	ତ୍ରି	ତ୍ରୁ	ତ୍ରୁ	ତ୍ରେ	ତ୍ରୋ
ତ୍ର୍ହ	ତ୍ର୍ହା	ତ୍ର୍ହି	ତ୍ର୍ହି	ତ୍ର୍ହୁ	ତ୍ର୍ହୁ	ତ୍ର୍ହେ	ତ୍ର୍ହୋ
ଥ	ଥା	ଥି	ଥି	ଥୁ	ଥୁ	ଥେ	ଥୋ
ଥ୍ର	ଥ୍ରା	ଥ୍ରି	ଥ୍ରି	ଥ୍ରୁ	ଥ୍ରୁ	ଥ୍ରେ	ଥ୍ରୋ
ଦ	ଦା	ଦି	ଦି	ଦୁ	ଦୁ	ଦେ	ଦୋ
ଦ୍ର	ଦ୍ରା	ଦ୍ରି	ଦ୍ରି	ଦ୍ରୁ	ଦ୍ରୁ	ଦ୍ରେ	ଦ୍ରୋ
ନ	ନା	ନି	ନି	ନୁ	ନୁ	ନେ	ନୋ
ତ	ତା	ତି	ତି	ତୁ	ତୁ	ତେ	ତୋ
ତ୍ର	ତ୍ରା	ତ୍ରି	ତ୍ରି	ତ୍ରୁ	ତ୍ରୁ	ତ୍ରେ	ତ୍ରୋ
ତ୍ର୍ହ	ତ୍ର୍ହା	ତ୍ର୍ହି	ତ୍ର୍ହି	ତ୍ର୍ହୁ	ତ୍ର୍ହୁ	ତ୍ର୍ହେ	ତ୍ର୍ହୋ

	a	ā	i	ī	u	ū	e	o
d	ທ	ທາ	ທີ	ທີ່	ທຸ	ທູ	ເທ	ໂທ
dh	ນ	ນາ	ນີ	ນີ້	ນຸ	ນູ	ເນ	ໂນ
n	ນ	ນາ	ນີ	ນີ້	ນຸ້	ນູ້	ເນ	ໂນ
p	ປ	ປາ	ປີ	ປີ້	ປຸ່	ປູ່	ເປ	ໂປ
ph	ຜ	ຜາ	ຜີ	ຜີ້	ຜຸ່	ຜູ່	ເຜ	ໂຜ
b	ພ	ພາ	ພີ	ພີ້	ພຸ່	ພູ່	ເພ	ໂພ
bh	ກ	ກາ	ກີ	ກີ້	ກຸ່	ກູ່	ເກ	ໂກ
m	ມ	ມາ	ມີ	ມີ້	ມຸ່	ມູ່	ເມ	ໂມ
y	ຍ	ຍາ	ຍີ	ຍີ້	ຍຸ່	ຍູ່	ເຍ	ໂຍ
r	ຮ	ຮາ	ຮີ	ຮີ້	ຮຸ່	ຮູ່	ເຮ	ໂຮ
l	ລ	ລາ	ລີ	ລີ້	ລຸ່	ລູ່	ເລ	ໂລ
!	ຟ	ຟາ	ຟີ	ຟີ້	ຟຸ່	ຟູ່	ເຟ	ໂຟ
v	ວ	ວາ	ວີ	ວີ້	ວຸ່	ວູ່	ເວ	ໂວ
s	ສ	ສາ	ສີ	ສີ້	ສຸ່	ສູ່	ເສ	ໂສ
h	ຫ	ຫາ	ຫີ	ຫີ້	ຫຸ່	ຫູ່	ເຫ	ໂຫ

	a	ā	i	ī	u	ū	e	o
kk	ກົກ	ກົກາ	ກົກີ	ກົກີ້	ກົກຸ	ກົກູ	ເກົກ	ໂກກ
kkh	ກົຂ	ກົຂາ	ກົຂີ	ກົຂີ້	ກົຂຸ	ກົຂູ	ເກົຂ	ໂກຂ
gg	ຈຸມ	ຈຸມາ	ຈຸມີ	ຈຸມີ້	ຈຸມຸ	ຈຸມູ	ເຈຸມ	ໂຈມ
ggh	ຈຸໝ	ຈຸໝາ	ຈຸໝີ	ຈຸໝີ້	ຈຸໝຸ	ຈຸໝູ	ເຈຸໝ	ໂຈໝ
়়	়়	়়া	়়ি	়়ি	়়ু	়়ু	়়ে	়়ো
cc	ຈົ	ຈົຈາ	ຈົຈີ	ຈົຈີ້	ຈົຈຸ	ຈົຈູ	ເຈົຈ	ໂຈຈ
cch	ຈົຈ	ຈົຈາ	ຈົຈີ	ຈົຈີ້	ຈົຈຸ	ຈົຈູ	ເຈົຈ	ໂຈຈ
jj	ຫຸໜ	ຫຸໜາ	ຫຸໜີ	ຫຸໜີ້	ຫຸໜຸ	ຫຸໜູ	ເຫຸໜ	ໂຫຸໜ
jjh	ຫຸໝ	ຫຸໝາ	ຫຸໝີ	ຫຸໝີ້	ຫຸໝຸ	ຫຸໝູ	ເຫຸໝ	ໂຫຸໝ
়়	়়	়়া	়়ি	়়ি	়়ু	়়ু	়়ে	়়ো
ব	ବୁଲ୍ଲୁ	ବୁଲ୍ଲା	ବୁଲ୍ଲି	ବୁଲ୍ଲି	ବୁଲ୍ଲୁ	ବୁଲ୍ଲୁ	ବେଲ୍ଲୁ	ବୋଲ୍ଲୁ
t়	ଶୁଣ୍ଣ	ଶୁଣ୍ଣା	ଶୁଣ୍ଣି	ଶୁଣ୍ଣି	ଶୁଣ୍ଣୁ	ଶୁଣ୍ଣୁ	ଶୈଣ୍ଣ	ବୋଣ୍ଣ
t়h	ଶୁଣ୍ଣିଲ୍	ଶୁଣ୍ଣିଲ୍ଲା	ଶୁଣ୍ଣିଲ୍ଲି	ଶୁଣ୍ଣିଲ୍ଲି	ଶୁଣ୍ଣିଲ୍	ଶୁଣ୍ଣିଲ୍	ଶୈଣ୍ଣିଲ୍	ବୋଣ୍ଣିଲ୍
d়	ଥୁର	ଥୁରା	ଥୁରି	ଥୁରି	ଥୁରୁ	ଥୁରୁ	ଥୈର	ବୋର
d়h	ଥୁରି	ଥୁରା	ଥୁରି	ଥୁରି	ଥୁରୁ	ଥୁରୁ	ଥୈର	ବୋର
ନ	ନୁଣ	ନୁଣା	ନୁଣି	ନୁଣି	ନୁଣୁ	ନୁଣୁ	ନେଣ	ବୋଣ
t	ତୁଟ	ତୁଟା	ତୁଟି	ତୁଟି	ତୁଟୁ	ତୁଟୁ	ତେଟ	ବୋଟ
t়h	ତୁଟି	ତୁଟା	ତୁଟି	ତୁଟି	ତୁଟୁ	ତୁଟୁ	ତେଟ	ବୋଟ

	a	ā	i	ī	u	ū	e	o
dd	ທຸທ	ທຸທາ	ທຸທີ	ທຸທີ່	ທຸທຸ	ທຸທູ	ເທຸທ	ໂທຸທ
ddh	ທຸນ	ທຸນາ	ທຸນີ	ທຸນີ່	ທຸນຸ	ທຸນູ	ເທຸນ	ໂທຸນ
nn	ນຸນ	ນຸນາ	ນຸນີ	ນຸນີ່	ນຸນຸ	ນຸນູ	ເນຸນ	ໂນຸນ
pp	ປຸປ	ປຸປາ	ປຸປີ	ປຸປີ່	ປຸປຸ	ປຸປູ	ເປຸປ	ໂປຸປ
pph	ປຸຜ	ປຸຜາ	ປຸຜີ	ປຸຜີ່	ປຸຜຸ	ປຸຜູ	ເປຸຜ	ໂປຸຜ
bb	ພຸພ	ພຸພາ	ພຸພີ	ພຸພີ່	ພຸພຸ	ພຸພູ	ເພຸພ	ໂພຸພ
bbh	ພຸກ	ພຸກາ	ພຸກີ	ພຸກີ່	ພຸກຸ	ພຸກູ	ເພຸກ	ໂພຸກ
mm	ມຸນ	ມຸນາ	ມຸນີ	ມຸນີ່	ມຸນຸ	ມຸນູ	ເມຸນ	ໂມຸນ
yy	ຢຸຍ	ຢຸຍາ	ຢຸຍີ	ຢຸຍີ່	ຢຸຍຸ	ຢຸຍູ	ເຢຸຍ	ໂຢຸຍ
॥	ລຸລ	ລຸລາ	ລຸລີ	ລຸລີ່	ລຸລຸ	ລຸລູ	ເລຸລ	ໂລຸລ
ss	ສຸສ	ສຸສາ	ສຸສີ	ສຸສີ່	ສຸສຸ	ສຸສູ	ເສຸສ	ໂສຸສ

	a	ā	ɔ̄	ō̄	u	ū	e	ø̄
ky	ກຍ	ກຢາ	ກຢີ	ກຢື້	ກຢຸ	ກຢູ	ເກຍ	ໂກຍ
kr	ກຣ	ກຣາ	ກຣີ	ກຣື່	ກຣຸ	ກຣູ	ເກຣ	ໂກຣ
kl	ກລ	ກລາ	ກລີ	ກລື້	ກລຸ	ກລູ	ເກລ	ໂກລ
kv	ກວ	ກວາ	ກວີ	ກວື້	ກວຸ	ກວູ	ເກວ	ໂກວ
khy	ຂຍ	ຂຢາ	ຂຢີ	ຂຢື້	ຂຢຸ	ຂຢູ	ເຂຍ	ໂຂຍ
khv	ຂວ	ຂວາ	ຂວີ	ຂວື້	ຂວຸ	ຂວູ	ເຂວ	ໂຂວ
gy	គຍ	គຢາ	គຢີ	គຢື້	គຢຸ	គຢູ	ເគຍ	ໂគຍ
gr	គຣ	គຣາ	គຣີ	គຣື້	គຣຸ	គຣູ	ເគຣ	ໂគຣ
gv	គວ	គວາ	គວີ	គວື້	គວຸ	គວູ	ເគວ	ໂគວ
ṅk	ংକ	ংକା	ংକି	ংକି	ংକୁ	ংକୁ	ংକ	ংକ
ṅkh	ংଖ	ংଖା	ংଖି	ংଖି	ংଖୁ	ংଖୁ	ংଖ	ংଖ
ṅkhy	ংଖ୍ୟ	ংଖ୍ୟା	ংଖ୍ୟି	ংଖ୍ୟଷି	ংଖ୍ୟ	ংଖ୍ୟ	ংଖ୍ୟ	ংଖ୍ୟ
ṅg	ংକ	ংକା	ংକି	ংକି	ংକୁ	ংକୁ	ংକ	ংକ
ṅgh	ংଖ	ংଖା	ংଖି	ংଖି	ংଖୁ	ংଖୁ	ংଖ	ংଖ
ংh	ংହ	ংହା	ংହି	ংହି	ংହୁ	ংହୁ	ংହ	ংହ
ংc	ংଜ	ংଜା	ংଜି	ংଜି	ংଜୁ	ংଜୁ	ংଜ	ংଜ
ংch	ংଚ	ংଚା	ংଚି	ংଚି	ংଚୁ	ংଚୁ	ংଚ	ংଚ

	a	ā	i	ī	u	ū	e	o
ŋj	ນຸ້ຈ	ນຸ້ຈາ	ນຸ້ຈີ	ນຸ້ຈີ້	ນຸ້ຈຸ	ນຸ້ຈູ	ເນຸ້ຈ	ໂນຸ້ຈ
ŋjh	ນຸ່ຈ	ນຸ່ຈາ	ນຸ່ຈີ	ນຸ່ຈີ້	ນຸ່ຈຸ	ນຸ່ຈູ	ເນຸ່ຈ	ໂນຸ່ຈ
ŋt	ນຸ້ກົງ	ນຸ້ກົງາ	ນຸ້ກົງີ	ນຸ້ກົງີ້	ນຸ້ກົງຸ	ນຸ້ກົງູ	ເນຸ້ກົງ	ໂນຸ້ກົງ
ŋth	ນຸ້ກົລົງ	ນຸ້ກົລົງາ	ນຸ້ກົລົງີ	ນຸ້ກົລົງີ້	ນຸ້ກົລົງຸ	ນຸ້ກົລົງູ	ເນຸ້ກົລົງ	ໂນຸ້ກົລົງ
ŋd	ນຸ້ຖ	ນຸ້ຖາ	ນຸ້ຖີ	ນຸ້ຖີ້	ນຸ້ຖຸ	ນຸ້ຖູ	ເນຸ້ຖ	ໂນຸ້ຖ
ŋy	ນຸ້ຍ	ນຸ້ຍາ	ນຸ້ຍີ	ນຸ້ຍີ້	ນຸ້ຍຸ	ນຸ້ຍູ	ເນຸ້ຍ	ໂນຸ້ຍ
ŋh	ນຸ້ຫ	ນຸ້ຫາ	ນຸ້ຫີ	ນຸ້ຫີ້	ນຸ້ຫຸ	ນຸ້ຫູ	ເນຸ້ຫ	ໂນຸ້ຫ
ty	ຕຸຍ	ຕຸຍາ	ຕຸຍີ	ຕຸຍີ້	ຕຸຍຸ	ຕຸຍູ	ເຕຸຍ	ໂຕຸຍ
tr	ຕຸຣ	ຕຸຣາ	ຕຸຣີ	ຕຸຣີ້	ຕຸຣຸ	ຕຸຣູ	ເຕຸຣ	ໂຕຸຣ
tv	ຕຸວ	ຕຸວາ	ຕຸວີ	ຕຸວີ້	ຕຸວຸ	ຕຸວູ	ເຕຸວ	ໂຕຸວ
dm	ທຸມ	ທຸມາ	ທຸມີ	ທຸມີ້	ທຸມຸ	ທຸມູ	ເທຸມ	ໂທຸມ
dy	ທຸຍ	ທຸຍາ	ທຸຍີ	ທຸຍີ້	ທຸຍຸ	ທຸຍູ	ເທຸຍ	ໂທຸຍ
dv	ທຸວ	ທຸວາ	ທຸວີ	ທຸວີ້	ທຸວຸ	ທຸວູ	ເທຸວ	ໂທຸວ
dr	ທຸຣ	ທຸຣາ	ທຸຣີ	ທຸຣີ້	ທຸຣຸ	ທຸຣູ	ເທຸຣ	ໂທຸຣ
dhy	ຮຸຍ	ຮຸຍາ	ຮຸຍີ	ຮຸຍີ້	ຮຸຍຸ	ຮຸຍູ	ເຮຸຍ	ໂຮຸຍ
dhv	ຮຸວ	ຮຸວາ	ຮຸວີ	ຮຸວີ້	ຮຸວຸ	ຮຸວູ	ເຮຸວ	ໂຮຸວ
nt	ນຸ້ຕ	ນຸ້ຕາ	ນຸ້ຕີ	ນຸ້ຕີ້	ນຸ້ຕຸ	ນຸ້ຕູ	ເນຸ້ຕ	ໂນຸ້ຕ

	a	ā	i	ī	u	ū	e	o
ntv	ນຸດວາ	ນຸດວາ	ນຸດວິ	ນຸດວິ	ນຸດວາ	ນຸດວາ	ນຸເຕວ	ນຸໂຕວ
nth	ນຸຄ	ນຸຄາ	ນຸຄີ	ນຸຄີ	ນຸຄຸ	ນຸຄູ	ເນຸຄ	ໂນຸຄ
nd	ນຸທ	ນຸທາ	ນຸທີ	ນຸທີ	ນຸທຸ	ນຸທູ	ເນຸທ	ໂນຸທ
ndr	ນຸທຣ	ນຸທຣາ	ນຸທຣີ	ນຸທຣີ	ນຸທຣຸ	ນຸທຣູ	ນຸທເຮຣ	ນຸໂທຣ
ndh	ນຸໜ	ນຸໜາ	ນຸໜີ	ນຸໜີ	ນຸໜຸ	ນຸໜູ	ເນຸໜ	ໂນຸໜ
ny	ນຸຍ	ນຸຍາ	ນຸຍີ	ນຸຍີ	ນຸຍຸ	ນຸຍູ	ເນຸຍ	ໂນຸຍ
nv	ນຸວ	ນຸວາ	ນຸວີ	ນຸວີ	ນຸວຸ	ນຸວູ	ເນຸວ	ໂນຸວ
nh	ນຸໜ	ນຸໜາ	ນຸໜີ	ນຸໜີ	ນຸໜຸ	ນຸໜູ	ເນຸໜ	ໂນຸໜ
py	ປຸຍ	ປຸຍາ	ປຸຍີ	ປຸຍີ	ປຸຍຸ	ປຸຍູ	ເປຸຍ	ໂປຸຍ
pl	ປຸລ	ປຸລາ	ປຸລີ	ປຸລີ	ປຸລຸ	ປຸລູ	ເປຸລ	ໂປຸລ
by	ພຸຍ	ພຸຍາ	ພຸຍີ	ພຸຍີ	ພຸຍຸ	ພຸຍູ	ເພຸຍ	ໂພຸຍ
br	ພ່ຽງ	ພ່ຽງາ	ພ່ຽງີ	ພ່ຽງີ	ພ່ຽງ	ພ່ຽງ	ເພ່ຽງ	ໂພ່ຽງ
mp	ມຸປ	ມຸປາ	ມຸປີ	ມຸປີ	ມຸປຸ	ມຸປູ	ເມຸປ	ໂມຸປ
mph	ມຸຜ	ມຸຜາ	ມຸຜີ	ມຸຜີ	ມຸຜຸ	ມຸຜູ	ເມຸຜ	ໂມຸຜ
mb	ມຸພ	ມຸພາ	ມຸພີ	ມຸພີ	ມຸພຸ	ມຸພູ	ເມຸພ	ໂມຸພ
mbh	ມຸກ	ມຸກາ	ມຸກີ	ມຸກີ	ມຸກຸ	ມຸກູ	ເມຸກ	ໂມຸກ
my	ມຸຍ	ມຸຍາ	ມຸຍີ	ມຸຍີ	ມຸຍຸ	ມຸຍູ	ເມຸຍ	ໂມຸຍ

	a	ā	i	ī	u	ū	e	o
mh	ມໍາ	ມຸ້າ	ມຸ້ີ	ມຸ້ີ້	ມຸຸ້	ມຸູ້	ເມຸ້າ	ໂມ້າ
vy	ວູຍ	ວູຢາ	ວູຢີ	ວູຢີ້	ວູຢຸ	ວູຢູ	ເວູຍ	ໂວຍ
yh	ຢູ່	ຢູ່າ	ຢູ່ີ	ຢູ່ີ້	ຢູຸ່	ຢູູ່	ເຢູ່	ໂຢູ່
ly	ລູຍ	ລູຢາ	ລູຢີ	ລູຢີ້	ລູຢຸ	ລູຢູ	ເລູຍ	ໂລຢ
lh	ລູ່	ລູ່າ	ລູ່ີ	ລູ່ີ້	ລູຸ່	ລູູ່	ເລູ່	ໂລ່
vh	ວູ່	ວູ່າ	ວູ່ີ	ວູ່ີ້	ວູຸ່	ວູູ່	ເວູ່	ໂວ່
st	ສູດ	ສູດາ	ສູດີ	ສູດີ້	ສູດຸ	ສູດູ	ເສູດ	ໂສູດ
str	ສູດຮ	ສູດຮາ	ສູດຮີ	ສູດຮີ້	ສູດຮຸ	ສູດຮູ	ສູດເຮ	ໂສູດຮ
sn	ສູນ	ສູນາ	ສູນີ	ສູນີ້	ສູນຸ	ສູນູ	ເສູນ	ໂສູນ
sy	ສູຍ	ສູຍາ	ສູຍີ	ສູຍີ້	ສູຍຸ	ສູຍູ	ເສູຍ	ໂສູຍ
sm	ສູມ	ສູມາ	ສູມີ	ສູມີ້	ສູມຸ	ສູມູ	ເສູມ	ໂສູມ
sv	ສູວ	ສູວາ	ສູວີ	ສູວີ້	ສູວຸ	ສູວູ	ເສູວ	ໂສູວ
hm	ໜູມ	ໜູມາ	ໜູມີ	ໜູມີ້	ໜູມຸ	ໜູມູ	ເໜູມ	ໂໜູມ
hy	ໜູຍ	ໜູຍາ	ໜູຍີ	ໜູຍີ້	ໜູຍຸ	ໜູຍູ	ເໜູຍ	ໂໜູຍ
hv	ໜູວ	ໜູວາ	ໜູວີ	ໜູວີ້	ໜູວຸ	ໜູວູ	ເໜູວ	ໂໜູວ
!h	ພູ່ນ	ພູ່້າ	ພູ່ີ	ພູ່ີ້	ພູຸ່	ພູູ່	ເພູ່ນ	ໂພູ່ນ

วินัยปีฎิเก มหาวิภุคปารี [ปทโน ภาค]

นโน ตสส ภควต ธรรมต สมมานมุหุทตส.

เรวัญชกณฑ์

[๑] เคน สมเยน พุทธ ภควา เревัญชย วิหารด
นเพรบุจิมนุกมูล มหา กิกขุสูงเม่น ลทธ ปญจมตุเตหิ กิกขุสเตหิ.
อสุไสส โข เревัญช พุราหมโน “สมโน ขล ໄก ໂຄຕโน ສกุบปุตตโได
ສกุยกุสา ปพพชโต เревัญชย วิหารด นเพรบุจิมนุกมูล มหา
กิกขุสูงเม่น ลทธ ปญจมตุเตหิ กิกขุสเตหิ; ๕ โข ปน ภวนต ໂຄຕม เอว
กจุยาโน កิตติสตุโท ອพງคุคโต อិតិប ໄສ ภควา อรห สมมานมุหุทต
วิชชาจรณสมบปโน ຊคโต ໂຄງວູ ອນດຸຕໂໄ ປິສກມສາරັດ ສດຖາ
ເຫວນນຸ່ສານ ພຸຖືໂທ ภគວະຕີ; ໄສ ອິນ ໂກໍ ສເຫວັກ ສມາຮຳ
ສພຽຮມກ ສຊສນພຸරາຫຼັນ ປ້ ສເຫວນນຸ່ສຸ່ສ ສຍ ອກິລຸ່ນາ ສຈຸນິກດວ
ປໄເທດ, ໄສ ດົນມ ເທເສດ ອາທິກຈຸຍານ ນັ້ນເກຈຸຍານ ປິໂຍສານກຈຸຍານ,
ສາດຸດ ສພຍລຸ່ນ ເກວລປິບປຸດນ ປິສຸຖ ພຸຮ່ານຈິຍ ປກເສດ;
ສາຫຼ โข ปນ ຕຄາງວູປານ ອຣහ ທສຸສານ ໂທດ”ຕີ.

[๒] ອດ ໂສ ເງົາ ພຸຮ່ານໂມ, ແນ ພຸຮ່ານ, ເຫັນປັງກຸມ; ๕.๖
ອຸປະສົງກົມືດວ ພຸຮ່ານ ສາດ ສາດ ສາດ ສາດ ສາດ ສາດ
ວິຕິສາເຮດວ ເອກນຸດ ນິສິທີ. ເອກນຸດ ນິສິທີ ໂສ ເງົາ ພຸຮ່ານໂມ
ກວນຸດ ເອຕກໂຈ “ຊຸມມຸເມ ໄກ ໂຄຕ ‘ນ ສມໂນ ໂຄຕโน
ວິ. ນາງວິ. ໦/໦

๑. ອ. ນ. ອ. ອິຕິສຕູໂທ ນຸ່ດີ. ໨. ສ. ສາດ ສິນຍ

ວ. ນາງວິ. ໦/໦

ໝາພຸທີເປີ ກີຣ ປຸພເພ ປ່າງລົບປຸດຕົນຄຣ ສັດຕາສີຕິໂກງິນິຫີຕັນນຳ ເອກໆ
ເສັງລືກຸລຳ ອໂຮສີ, ຕສຸສ ປນ ເສັງລືໂນ ເອກາເຍວ ຮີຕາ ອໂຮສີ ນາມເນ
ພຸທ່ເໜີນິນາມ, ຕສຸສາ ສັດຕວສຸສຶກາເລ ມາຕາປີຕໂຣ ກາລມກຳສູ, ຕສຸມີ ກຸເລ
ສພຸພໍ ສາປເຕຍຸຍໍ ຕສຸສາເຍວ ອໂຮສີ. ສາ ກີຣ ອກົງປາ ປາສາທິກາ ປ່ຽມຍ
ວັນລົບໂປກຂຽດຕາຍ ສມນຸນາຄຕາ ເທວຈຸຈະປົງປົງການ ປີຢາຈ ອໂຮສີ
ມນາປາ, ສທຸ່າ ປັສນຸນາ ຮຕນຕຸດຍມາມີກາ ປົງປົງສົດີ, ຕສຸມີ ປນ ນຄຣ
ເສັງລືກຸເສນາປົດີ-ອຸປະໜາທໂຍ ຕໍ ອົດຕໂນ ປາຖປົກຕຸຕໍ ກາມຍມານາ
ມນຸເສັສ ເປົເສັສ ປັນຍາກາເຮີ ສທຸ່ີ, ສາ ຕໍ ສຸດຸວາ ຈິນຸເຕັສີ, ມຍ້ໍ
ມາຕາປີຕໂຣ ສພຸພໍ ວິກວໍ ປ່າຍ ມຕາ, ມຍາ'ປີ ຕຄາ ອຄນຸຕພັພໍ, ກີ ເມ
ປົດົກເລັນ, ເກວລໍ ວິຕຸຕວິນາສາຍ ກວຕີ, ມຍາ ປນ'ອິນໍ ຢັນ ພຸທ່ນສາສະ-ເຍວ
ນິທໍທີ່ ວິກູ້ວິກູ້ຕີ ຈິນຸເຕັສີ, ຈິນຸເຕັດຸວາ ຈ ປນ ເຕັສໍ ນ ມຍ້ໍ ປົດົກເລັນຕໂດຕີ
ປົງປົງຂີປີ. ສາ ຕໂຕ ປົງປົງຍ ມຫາທານໍ ປັດຕະນຸຕີ ສມຜູພຣ໌ມແນ
ສນຸຕປຸປັສີ.

ອຄາປ່າກາເຄ ເວໂກ ອສຸສວາণີ່ໂກ ອສຸສ-ວາণີ່ຊ່າຍ ປຸພພນຕາປຣນັດ
ຄຈຸຈຸນໂຕ ອາຄມຸນ ອິນສຸມີ ເຄເໜ ນິວາສໍ ດັນທີ, ອັດ ໂສ ວາণີ່ໂຂ ຕໍ ທີສ່ວາ
ຮີຕຸສີເນໍ່ ປົດົກ້າເປັດຸວາ ດນ່ານມາລວດຖາລົງກາຣາທີ່ ຕສຸສາ ອຸປກາໂກ
ຫຼຸດຸວາ ຄມນກາເລ ອມມ ເວເຕັສຸ ອເສັສສ ຕວ ຮຸຈຈນກໍ ອສຸສໍ ດັນຫາທີ່
ອາຫ, ສາປີ ອເສັສ ໂອໂລເກຕຸວາ ເອກໆ ສິນຸ້ວໂປຕກໍ ທີສ່ວາ ເວຕໍ ເມ ເທີ່
ອາຫ, ວາණີ່ໂຂ ອມມ ເວໂສ ສິນຸ້ວໂປຕໂກ, ອປປມດູຕາ ຫຼຸດຸວາ
ປົງປົງຄຸຄາທີ່ ວັດຸວາ ຕໍ ປົງປົງເທດຸວາ ອຄມາສີ, ສາປີ ຕໍ ປົງປົງຄຸຄມານາ
ອາກາສຄາມີກາວໍ ປູດຸວາ ສມ່ມາ ປົງປົງຄຸຄນຸຕີ ເວວ ຈິນຸເຕັສີ, ປຸ່ນ່າງຮົມສັສ
ເມ ສຫາໂຍ ລທຸໂຮຕີ, ອຄຕປຸພພາຈ ເມ ກຄວໂຕ ສກລໍ ມາຮພລໍ ວິທມເດຸວາ
ພຸທ່ນກູດສັສ ຂຍມ້າໂພນິກົມີ, ຍນຸ້ນ້າທໍ ຕຕຸຄ ດນຸດຸວາ ກຄວໂຕ
ຂຍມ້າໂພນີ ວັນເທຍຍຸນຸຕີ ຈິນຸເຕັດຸວາ ພ້ງ ຮັບສຸວັນຍຸນມາລາຫໂຍ
ກາຣາເປັດຸວາ ເອກທີວສໍ ອສຸສມກົງຢູ່ ອາກາເສັນ ດນຸດຸວາ ໂພນິມາລເກ
ຮູດຸວາ ອາຄຈຸຈຸນຸຕີ-ອຍຍາ ສຸວັນຍຸນມາລາ ປູ່ເຊື່ອຕົ້ນ ອຸຄໄມເສັສີ. ເຕັນດຸຄ.:

យចេ ប្រជាយហំ ពុទ្ធដ, សាសនេ សុទ្ធមានសា;
បសនា ពេន សុវេន, មមានគុគុណុទិយា.

អាគរុធនុត្ត នមសេសនុត្ត, ពិធី ប្រើប្រាល់ សារកា;
សេណុណមាលាធិ សមុទ្ធដ, ប្រុត្តាត វិរិយសាកា.

សុទ្ធតា ពំ វជនំ ឈុយយា, ឃុយ សីហុវាសិនែ;
អាគរមុំ នភសា ពតោត, វនុទីសុ ឬ មហីសុ ជាតិ.

ទចេ-ប្រភាគិ សា កុមារិកា ពុទ្ធសាសនេ ឯតិ៍ បសនា និចចមោ
ខសេសមិរុយុហ អាគរុធនុត្ត វិរិយិ សុទិ៍ មហាបិធី សុណុណមាលាធិ
ប្រើប្រាល់ គុធជតិ, ឯត ប្រាបូលិប្រុត្តុនគ្រប់បោន វនជរា ពស់សា អភិណុហំ
គុធជនុតិយា ឬ អាគរុធនុតិយា ឬ រុបសមប្រុតិ៍ ពិសុវា រលូយុ កតេសុ.
មហារាជ ខោវុរូបា កុមារិកា ខសេស មិរុយុអាគរុធនុត្ត និពន្ធដ វនុទីត្តា
គុធជតិ. ពេវសុសានុរូបា ឯគុគុណុ កិវិតុនុតិ.

រាជា ពំ សុទ្ធតា "ពេន ឬ រាយ គណុណ នំ កុមារិ មន ឯគុគុណុ កិវិមិ" ពិ,
ប្រុត្តិសេ ប្រើប្រាល់.

ពេន ប្រុត្តិសេ ពិធី-ប្រុច កពុទ្ធតា អាគរុធនុតិ៍ គណុណា'ពិ ពតោត
និលីនា គណោ-សម្រាប់ ឯវិត្សិសុ. ពាហ សា កុមារិកា ខសេស'កិរុយុហ មហា-
បិធិមិនុហំ គណុណុត្ត វិទ្ធរាគិតិ សុទិ៍ ប្រុបុប្រុច កពុទ្ធតា វនុទីត្តា និវិតិ. ឯត
ពេសុ ខោកិ ឯមុរកិធតុកិរិ ឯមោ ពស់សា ខោ'មាន៖ "រាជិនិ, ពំ
ឯនុទ្ធរាមគុគុណុ វិវាទ គណុណុត្តកា និតិ. ខសេសុ និតិ ប្រុបុប្រុច កពុទ្ធតា
សិធម៌ គុធជតិ." ពិ.

សា ឯ គុធជនុតិ៍ ពំ និតិ ប្រុបុប្រុច វិវាទ ឯនុទ្ធរាមគុគុណុ និតិ
សុណុលុ ឯត្តា កិរិកិ. វិវាទ ប្រុបុប្រុច ឯនុទ្ធរាមគុគុណុ. ខសេស វេគំ
ឯនុទ្ធតា អាកាស'មុលុនុធមិ. កុមារិកា វេគំ សុន្មារេតុំ ខសេសុ និតិ ខសេសុ
ប្រុបុប្រុច ប្រុបុប្រុច កពុទ្ធតា ប្រុបុប្រុច - មយា កតុប្រាកាំ សរ ប្រុបុប្រុច វាង. ឯស

ປຕນຸຕີ ທີສ່ວາ ເວເຄີນ ດນັດວາ ປຶກສູລືຍໍ ນິສີທາເປດວາ ອາກາສໂຕ ແນດວາ
ສກຫຼຸງຈານ ເຢວ ປຶກສູຈາເປສີ. ຕສມາ:

ຕົຣຈຸຈານຄຕາ ເປັ້ນ, ສຮນຕາ ອຸປກາຮກໍ;
ນ ຂໜນຕື້ຕີ ມນດວານ, ກຕະບຸນູ ໂຮນຕຸ ປານີໂນຕີ.

ຕໂຕ ສາ ກຸມາຮີກາ ສົດຕາ ສີຕີໂກງົງໃນ ພຸຖນສາສແນ ເຢວ ວິຕຸວາ ຍາວໜີ່ວ
ສີລຳ ຮກຊີຕຸວາ ອຸປີສຄກມຸນໍ ກຕຸວາ ຕໂຕ ຈຸຕາ ສຸດຸຕ ປຸປພຸໂຮ ວິຍ
ເຫວໂລເກ ນີພຸພຕູຕື້ຕີ.

ອຕີຕຽບວ່າ ໂກ ນາດຸຄາມາປີ ເຂວ່າ,
ວິວິທກໍສລກມຸນໍ ກຕຸວາ ສົດຄົ່ນ ວິຫນຕີ;
ກຸສລຜລມໜຸຕ ມບຸນູມານາ ກວນຕາ,
ກວດ ກັ ມຸເປກຸຂາ ທານມານາທິກມຸເມ.

Burmese script

The Burmese script is an abugida used for writing mainly the Burmese language. It is ultimately a Brahmic script adapted from either the Kadamba or Pallava script of South India, and more immediately an adaptation of the Old Mon or Pyu script. The Burmese script is also used for the liturgical languages of Pāli and Sanskrit. It is written from left to right and requires no spaces between words, although modern writing usually contains spaces after each clause to enhance readability.

The earliest evidence of the Burmese script is dated to 1035, while a casting made in the 18th century of an old stone inscription points to 984. Burmese calligraphy originally followed a square format but the cursive format took hold from the 17th century when popular writing led to the wider use of palm leaves and folded paper known as parabaiks. A stylus would rip these leaves when making straight lines. The script has undergone considerable modification to suit the evolving phonology of the Burmese language.

As with other Brahmic scripts, the Burmese script is arranged into groups of five akṣaras for stop consonants called “wek” (from Pāli “vagga”) based on articulation. Within each group, the first akṣara is tenuis (plain), the second is the aspirated homologue, the third and fourth are the voiced homologues, and the fifth is the nasal homologue. This is true of the first twenty-five akṣaras in the Burmese script, which are called grouped together as “wek byi” (from Pāli “vagga byañjana”). The remaining eight akṣaras **ya, ra, la, va, sa, ha, ṇa, a** are grouped together as “a wek” (lit. “without group”), as they are not arranged in any particular pattern.

The Burmese script has 33 akṣaras to indicate the initial consonant of a syllable and four diacritics to indicate additional consonants in the onset, being this the consonant or consonant cluster that appears before the vowel of a syllable. Like other abugidas, including the other members of the Brahmic family, a consonant akṣara with no vowel diacritic has the inherent (built-in) vowel **a**. All other vowels are indicated in Burmese script by diacritics, which are placed above, below, before or after the consonant character.

In order to graphically represent the Pāli language, the Burmese writing system makes use of 32 consonant akṣaras, 8 vowels, 10 vowel diacritics and 5 consonant diacritics corresponding to the akṣaras **ṅa, ya, ra, va** and **ha**, which change their usual shape when joining other akṣaras.

The akṣara **ra** changes its shape into a sort of “frame” inside of which the other consonant is encased after losing its inherent vowel:

ta ၁ + **ra** ၤ = **tra** ၁ၤ

the akṣaras **ya, va** and **ha** turn into subscript diacritics, they are placed below the akṣara they join:

ta ၁ + **ya** ၁ = **tya** ၁၁

ta ၁ + **va** ၁ = **tva** ၁၁

ma ၁ + **ha** ၁ = **mha** ၁၁

the akṣara **ṅa** turns into a superscript diacritic, it is placed above the akṣara it joins:

ṅa ၁ + **ga** ၁ = **ṅga** ၁၁

The vowel diacritic for **ā** has a tall form ၁ appearing after **kha, ga, ṇa, da, pa** and **va**, which remains tall when writing an akṣara with the **o** sound. The vowel diacritics for **u** and **ū** also change: they can be either short and located under the consonant, or tall and located at the right side of it.

Burmese script & all akṣara combinations for Pāli

Vowels

a	ā	i	ī	u	ū	e	o

Vowel diacritics

ā	i	ī	u	ū	e	o

Akṣaras

ka	kha	ga	gha	na
ca	cha	ja	jha	ña
ṭa	ṭha	ḍa	ḍha	ṅa
ta	tha	da	dha	na
pa	pha	ba	bha	ma
ya	ra	la	la	va
		anusvāra		
sa	ha	anusvāra		

Consonant diacritics

diacritic for „ña”	diacritic for „ya”	diacritic for „ra”	diacritic for „va”	diacritic for „ha”

	a	ā	i	ī	u	ū	e	o
k	က	ကာ	ဂို	ဂိုး	ကု	ကူ	ကေ	ကော
kh	ခ	ခါ	ဂီ	ဂီး	ခု	ခူ	ခေ	ခေါ်
g	ဂ	ဂါ	ဂို	ဂိုး	ဂု	ဂူ	ဂေ	ဂေါ်
gh	ဟ	ဟာ	ဟို	ဟိုး	ဟု	ဟူ	ဟေ	ဟော
ṅ	င	ငါ	ဝို	ဝိုး	ငု	ငူ	ငေ	ငေါ်
c	စ	စာ	စို	စိုး	စု	စူ	စေ	စော
ch	ဆ	ဆာ	ဆို	ဆိုး	ဆု	ဆူ	ဆေ	ဆော
j	ဇ	ဇာ	ဇို	ဇိုး	ဇု	ဇူ	ဇေ	ဇော
jh	ဈ	ဈာ	ဈို	ဈိုး	ဈု	ဈူ	ဈေ	ဈော
ñ	ဉာ	ဉား	ဉို	ဉိုး	ဉု	ဉူ	ဉေ	ဉော
t	ဋ္ဌ	ဋ္ဌး	ဏို	ဏိုး	ဏု	ဏူ	ဏေ	ဏော
ṭh	ဋ္ဌ	ဋ္ဌး	ဏို	ဏိုး	ဏု	ဏူ	ဏေ	ဏော
đ	ဋ္ဌ	ဋ္ဌး	ဏို	ဏိုး	ဏု	ဏူ	ဏေ	ဏော
đh	ဟ	ဟာ	ဟို	ဟိုး	ဟု	ဟူ	ဟေ	ဟော
ṇ	ဏ	ဏာ	ဏို	ဏိုး	ဏု	ဏူ	ဏေ	ဏော
t	တ	တာ	တို	တိုး	တု	တူ	တေ	တော
th	ထ	ထာ	ထို	ထိုး	ထု	ထူ	ထေ	ထော

	a	ā	i	ī	u	ū	e	o
d	ဒ	ဒါ	ဧ	ဧိ	ဗ	ဗိ	ဧ	ဧီ
dh	ဓ	ဓာ	ဓါ	ဓိ	ဓု	ဓို	ဓေ	ဓော
n	န	နာ	နိ	နို	နု	နိုု	နေ	နော
p	ပ	ပါ	ပိ	ပို	ပု	ပိုု	ပေ	ပေါ
ph	ဖ	ဖာ	ဖိ	ဖို	ဖု	ဖိုု	ဖေ	ဖော
b	ပ	ပာ	ပိ	ပို	ပု	ပိုု	ပေ	ပော
bh	ဘ	ဘာ	ဘိ	ဘို	ဘု	ဘိုု	ဘေ	ဘော
m	မ	မာ	မိ	မို	မု	မိုု	မေ	မော
y	ယ	ယာ	ယိ	ယို	ယု	ယိုု	ယေ	ယော
r	ရ	ရာ	ရိ	ရို	ရု	ရိုု	ရေ	ရော
l	လ	လာ	လိ	လို	လု	လိုု	လေ	လော
!	ဋ	ဋ္ဌ	ဋ္ဌာ	ဋ္ဌား	ဋ္ဌု	ဋ္ဌုု	ဋ္ဌေ	ဋ္ဌော
v	ဝ	ဝါ	ဝိ	ဝို	ဝု	ဝိုု	ဝေ	ဝေါ
s	သ	သာ	သိ	သို	သု	သိုု	သေ	သော
h	ဟ	ဟာ	ဟိ	ဟို	ဟု	ဟိုု	ဟေ	ဟော

	a	ā	i	ī	u	ū	e	o
kk	କ୍କ	କ୍କା	ିକ୍କ	ିକ୍କା	କ୍କା	କ୍କାର୍	କ୍କେ	କ୍କୋ
kkh	କ୍କହ	କ୍କହ	ିକ୍କହ	ିକ୍କହ	କ୍କହ	କ୍କହାର୍	କ୍କେହ	କ୍କୋହ
gg	ଗ୍ଗ	ଗ୍ଗ	ିଗ୍ଗ	ିଗ୍ଗ	ଗ୍ଗ	ଗ୍ଗାର୍	ଗ୍ଗେ	ଗ୍ଗୋ
ggh	ଗ୍ଗହ	ଗ୍ଗହ	ିଗ୍ଗହ	ିଗ୍ଗହ	ଗ୍ଗହ	ଗ୍ଗହାର୍	ଗ୍ଗେହ	ଗ୍ଗୋହ
ନ୍ତନ୍	ନ୍ତ	ନ୍ତ	ିନ୍ତ	ିନ୍ତ	ନ୍ତ	ନ୍ତାର୍	ନ୍ତେ	ନ୍ତୋ
cc	ଚ୍ଚ	ଚ୍ଚ	ିଚ୍ଚ	ିଚ୍ଚ	ଚ୍ଚ	ଚ୍ଚାର୍	ଚ୍ଚେ	ଚ୍ଚୋ
cch	ଚ୍ଚହ	ଚ୍ଚହ	ିଚ୍ଚହ	ିଚ୍ଚହ	ଚ୍ଚହ	ଚ୍ଚହାର୍	ଚ୍ଚେହ	ଚ୍ଚୋହ
jj	ଜ୍ଜ	ଜ୍ଜ	ିଜ୍ଜ	ିଜ୍ଜ	ଜ୍ଜ	ଜ୍ଜାର୍	ଜ୍ଜେ	ଜ୍ଜୋ
jjh	ଜ୍ଜହ	ଜ୍ଜହ	ିଜ୍ଜହ	ିଜ୍ଜହ	ଜ୍ଜହ	ଜ୍ଜହାର୍	ଜ୍ଜେହ	ଜ୍ଜୋହ
ନ୍ତନ୍ତ	ନ୍ତନ୍ତ	ନ୍ତନ୍ତ	ିନ୍ତନ୍ତ	ିନ୍ତନ୍ତ	ନ୍ତନ୍ତ	ନ୍ତନ୍ତାର୍	ନ୍ତନ୍ତେ	ନ୍ତନ୍ତୋ
t̪t̪	ତ୍ତ	ତ୍ତ	ିତ୍ତ	ିତ୍ତ	ତ୍ତ	ତ୍ତାର୍	ତ୍ତେ	ତ୍ତୋ
t̪th	ତ୍ତହ	ତ୍ତହ	ିତ୍ତହ	ିତ୍ତହ	ତ୍ତହ	ତ୍ତହାର୍	ତ୍ତେହ	ତ୍ତୋହ
ଦ୍ବଦ୍ବ	ଦ୍ବ	ଦ୍ବ	ିଦ୍ବ	ିଦ୍ବ	ଦ୍ବ	ଦ୍ବାର୍	ଦ୍ବେ	ଦ୍ବୋ
d̪d̪h	ଦ୍ବହ	ଦ୍ବହ	ିଦ୍ବହ	ିଦ୍ବହ	ଦ୍ବହ	ଦ୍ବହାର୍	ଦ୍ବେହ	ଦ୍ବୋହ
ନ୍ତନ୍ତ	ନ୍ତନ୍ତ	ନ୍ତନ୍ତ	ିନ୍ତନ୍ତ	ିନ୍ତନ୍ତ	ନ୍ତନ୍ତ	ନ୍ତନ୍ତାର୍	ନ୍ତନ୍ତେ	ନ୍ତନ୍ତୋ
tt	ତ୍ତି	ତ୍ତି	ିତ୍ତି	ିତ୍ତି	ତ୍ତି	ତ୍ତିର୍	ତ୍ତେତ୍ତି	ତ୍ତୋତ୍ତି
tth	ତ୍ତିତ୍ତ	ତ୍ତିତ୍ତ	ିତ୍ତିତ୍ତ	ିତ୍ତିତ୍ତ	ତ୍ତିତ୍ତ	ତ୍ତିତ୍ତାର୍	ତ୍ତେତ୍ତିତ୍ତି	ତ୍ତୋତ୍ତିତ୍ତି

	a	ā	i	ī	u	ū	e	o
dd	ଦ୍ଵୀ							
ddh	ଦ୍ଵୀ							
nn	ନ୍ତ୍ରୀ							
pp	ପ୍ରୀ							
pph	ପ୍ରୀ							
bb	ବ୍ରୀ							
bbh	ବ୍ରୀ							
mm	ମ୍ରୀ							
yy	ଯ୍ୟୁ							
॥	ଯ୍ୟୁ							
ss	ସ୍ୟୁ							

	a	ā	i	ī	u	ū	e	o
ky	ကျ	ကျာ	ဃ္း	ဃ္း္း	ကျား	ကျား္း	ကျေ	ကျေး
kr	ကြ	ကြာ	ဃိုး	ဃိုး္း	ကြား	ကြား္း	ကြေ	ကြေး
kl	ဇူး	ဇူးာ	ဃိုး္း	ဃိုး္း္း	ဇူးး	ဇူးး္း	ဇူး	ဇူး္း
kv	ဂွဲ	ဂွဲာ	ဃိုး္း	ဃိုး္း္း	ဂွဲး	ဂွဲး္း	ဂွဲး	ဂွဲး္း
khy	ချု	ချုာ	ဃ္း္း	ဃ္း္း္း	ချုး	ချုး္း	ချေ	ချေး
khv	ဓာ	ဓာာ	ဃိုး္း	ဃိုး္း္း	ဓား	ဓား္း	ဓေး	ဓေး္း
gy	ဂျ	ဂျာ	ဃ္း္း	ဃ္း္း္း	ဂျား	ဂျား္း	ဂျေး	ဂျေး္း
gr	ဂြ	ဂြာ	ဃိုး္း	ဃိုး္း္း	ဂြား	ဂြား္း	ဂြေး	ဂြေး္း
gv	ဂွဲ	ဂွဲာ	ဃိုး္း	ဃိုး္း္း	ဂွဲး	ဂွဲး္း	ဂွေး	ဂွေး္း
ṅk	ဒ်	ဒ်ာ	ဃိုး္း	ဃိုး္း္း	ဒ်း	ဒ်း္း	ဒေး	ဒေး္း
ṅkh	ဓ်	ဓ်ာ	ဃိုး္း	ဃိုး္း္း	ဓ်း	ဓ်း္း	ဓေး	ဓေး္း
ṅkhy	ဗ်	ဗ်ာ	ဃိုး္း	ဃိုး္း္း	ဗ်း	ဗ်း္း	ဗျျး	ဗျျး္း
ṅg	င်	င်ာ	ဃိုး္း	ဃိုး္း္း	င်း	င်း္း	ငေး	ငေး္း
ṅgh	ဟ်	ဟ်ာ	ဃိုး္း	ဃိုး္း္း	ဟ်း	ဟ်း္း	ဟေး	ဟေး္း
ṅh	ဋ်	ဋ်ာ	ဃိုး္း	ဃိုး္း္း	ဋ်း	ဋ်း္း	ဋေး	ဋေး္း
ṅc	ဏ်	ဏ်ာ	ဃိုး္း	ဃိုး္း္း	ဏ်း	ဏ်း္း	ဏေး	ဏေး္း
ṅch	ဏှု	ဏှုာ	ဃိုး္း	ဃိုး္း္း	ဏှုး	ဏှုး္း	ဏှေး	ဏှေး္း

	a	ā	ি	ি	u	ū	e	o
ñj	ନ୍ଜ	ନ୍ଜ	ନ୍ଜଂ	ନ୍ଜି	ନ୍ଜା	ନ୍ଜା	ନ୍ଜେ	ନ୍ଜୋ
ñjh	ନ୍ଜ୍ବ	ନ୍ଜ୍ବ	ନ୍ଜ୍ବଂ	ନ୍ଜ୍ବି	ନ୍ଜ୍ବା	ନ୍ଜ୍ବା	ନ୍ଜ୍ବେ	ନ୍ଜ୍ବୋ
ñt	ନ୍ତୁ	ନ୍ତୁ	ନ୍ତି	ନ୍ତି	ନ୍ତା	ନ୍ତା	ନ୍ତେ	ନ୍ତୋ
ñth	ନ୍ତ୍ରୁ	ନ୍ତ୍ରୁ	ନ୍ତ୍ରି	ନ୍ତ୍ରି	ନ୍ତ୍ରା	ନ୍ତ୍ରା	ନ୍ତ୍ରେ	ନ୍ତ୍ରୋ
ñd	ନ୍ଦୁ	ନ୍ଦୁ	ନ୍ଦି	ନ୍ଦି	ନ୍ଦା	ନ୍ଦା	ନ୍ଦେ	ନ୍ଦୋ
ñy	ନ୍ୟୁ	ନ୍ୟୁ	ନ୍ୟି	ନ୍ୟି	ନ୍ୟା	ନ୍ୟା	ନ୍ୟେ	ନ୍ୟୋ
ñh	ନ୍ହୁ	ନ୍ହୁ	ନ୍ହି	ନ୍ହି	ନ୍ହା	ନ୍ହା	ନ୍ହେ	ନ୍ହୋ
ty	ତ୍ୟ	ତ୍ୟ	ତ୍ୟି	ତ୍ୟି	ତ୍ୟା	ତ୍ୟା	ତ୍ୟେ	ତ୍ୟୋ
tr	ତ୍ରି	ତ୍ରି	ତ୍ରି	ତ୍ରି	ତ୍ରା	ତ୍ରା	ତ୍ରେ	ତ୍ରୋ
tv	ତ୍ରୁ	ତ୍ରୁ	ତ୍ରି	ତ୍ରି	ତ୍ରା	ତ୍ରା	ତ୍ରୋ	ତ୍ରୋ
dm	ଦ୍ଵୀ	ଦ୍ଵୀ	ଦ୍ଵି	ଦ୍ଵି	ଦ୍ଵୀ	ଦ୍ଵୀ	ଦ୍ଵେ	ଦ୍ଵୋ
dy	ଦ୍ୟ	ଦ୍ୟ	ଦ୍ୟି	ଦ୍ୟି	ଦ୍ୟା	ଦ୍ୟା	ଦ୍ୟେ	ଦ୍ୟୋ
dv	ଦ୍ଵ	ଦ୍ଵ	ଦ୍ଵି	ଦ୍ଵି	ଦ୍ଵୀ	ଦ୍ଵୀ	ଦ୍ଵେ	ଦ୍ଵୋ
dr	ଦ୍ରି	ଦ୍ରି	ଦ୍ରି	ଦ୍ରି	ଦ୍ରା	ଦ୍ରା	ଦ୍ରେ	ଦ୍ରୋ
dhy	ଦ୍ର୍ଵ	ଦ୍ର୍ଵ	ଦ୍ରି	ଦ୍ରି	ଦ୍ରା	ଦ୍ରା	ଦ୍ରେ	ଦ୍ରୋ
dhv	ଦ୍ରୁ	ଦ୍ରୁ	ଦ୍ରି	ଦ୍ରି	ଦ୍ରା	ଦ୍ରା	ଦ୍ରେ	ଦ୍ରୋ
nt	ନ୍ତି	ନ୍ତି	ନ୍ତି	ନ୍ତି	ନ୍ତି	ନ୍ତି	ନ୍ତେ	ନ୍ତୋ

	a	ā	-	u	ū	e	o
ntv	အ	အာ	အ-	အု	အုု	အေ	အို
nth	အဲ	အဲ့	အ-	အူ	အူ့	အေး	အိုး
nd	အဲ	အဲ့	အ-	အူ	အူ့	အေး	အိုး
ndr	အဲ	အဲ့	အ-	အူ	အူ့	အေး	အိုး
ndh	အဲ	အဲ့	အ-	အူ	အူ့	အေး	အိုး
ny	အျှ	အျှ့	အ-	အျှ	အျှ့	အျေး	အျိုး
nv	အျှ	အျှ့	အ-	အျှ	အျှ့	အျွေး	အျိုး
nh	နှဲ	နှဲ့	န-	နှဲ	နှဲ့	နှေး	နှိုး
py	ပျှ	ပျှ့	ပ-	ပျှ	ပျှ့	ပျေး	ပျိုး
pl	ပြု	ပြု့	ပ-	ပြု	ပြု့	ပြေး	ပြိုး
by	ပြု	ပြု့	ပ-	ပြု	ပြု့	ပြေး	ပြိုး
br	ပြု	ပြု့	ပ-	ပြု	ပြု့	ပြေး	ပြိုး
mp	မြှု	မြှု့	မ-	မြှု	မြှု့	မြေး	မြိုး
mph	မြှု	မြှု့	မ-	မြှု	မြှု့	မြေး	မြိုး
mb	မြှု	မြှု့	မ-	မြှု	မြှု့	မြေး	မြိုး
mbh	မြှု	မြှု့	မ-	မြှု	မြှု့	မြေး	မြိုး
my	မြှု	မြှု့	မ-	မြှု	မြှု့	မြေး	မြိုး

	a	ā	i	ī	u	ū	e	o
mh	မှ	မှာ	ဗို	ဗို့	ဗူ	ဗူ့	မှု	မှု့
vy	၍	၍ပ	၍ံ	၍ံး	၍။	၍။့	၍။း	၍။့
yh	ယု	ယုာ	ယိုဂ်	ယို့	ယူ	ယူ့	ယူး	ယူ့
ly	လျှ	လျှာ	လိုံ်	လို့	လျှာ့	လျှာ။	လျှား	လျှာ့
lh	လူ	လူာ	လိုဂ်	လို့	လူာ့	လူာ။	လူား	လူာ့
vh	၏	၏ပ	၏ံ	၏း	၏	၏့	၏း	၏့
st	ထိ	ထို	ထိုံ်	ထို့	ထို့	ထို့။	ထို့့	ထို့့
str	ထို့	ထို့ာ	ထို့ံ်	ထို့း	ထို့ာ့	ထို့ာ။	ထို့့ား	ထို့့ာ့
sn	သွဲ	သွဲာ	သွဲံ်	သွဲ့	သွဲ့	သွဲ့။	သွဲး	သွဲ့
sy	သျှ	သျှာ	သျှံ်	သျှ့	သျှာ့	သျှာ။	သျှား	သျှာ့
sm	သွဲ	သွဲာ	သွဲံ်	သွဲ့	သွဲ့	သွဲ့။	သွဲး	သွဲ့
sv	သွဲ	သွဲာ	သွဲံ်	သွဲ့	သွဲ့	သွဲ့။	သွဲး	သွဲ့
hm	ဟ္မာ	ဟ္မာာ	ဟ္မာံ်	ဟ္မာ့	ဟ္မာ့	ဟ္မာ့။	ဟ္မား	ဟ္မာ့
hy	ဟျာ	ဟျာာ	ဟျာံ်	ဟျာ့	ဟျာ့	ဟျာ့။	ဟျား	ဟျာ့
hv	ဟွာ	ဟွာာ	ဟွာံ်	ဟွာ့	ဟွာ့	ဟွာ့။	ဟွား	ဟွာ့
!h	၃	၃ာ	၃ံ်	၃့	၃ာ့	၃ာ။	၃း	၃့

သီလတန္ထဝဂါဏ္ဍ

နေ့မောင် တသေ ဘဂဝတော အရဟတော သမ္မာသမ္မာသာ။

၁-မြှုပ္ပဇာလသူ

ပရိုမ္မာဇကကထာ

၁။ ဧဝံ၊ မေး၊ ကံ၊ သမယံ ဘဂဝ၏ အန္တရာ စ ရာဇေဟံ အန္တရာ စ နာဇ္ဈံးအခ္ဗာန်မဂ္ဂပ္ပါးပန္နာ ဟောတိ မဟတာ ဘိက္ခာသံလေန သီးး ပျော်ရွှေ့ဘိက္ခာသတေဟံ၊ သုပ္ပါယောပိ ခေါ် ပရိုမ္မာဇကော အန္တရာ စ ရာဇေဟံ အန္တရာ စ နာဇ္ဈံးအခ္ဗာန်မဂ္ဂပ္ပါးပန္နာ ဟောတိ သီးး အန္တဝါသိနာ မြှုပ္ပဇာဇွဲန မာကဝနာ၊ တဗြာ သုံး သုပ္ပါယော ပရိုမ္မာဇကော အနောကပရိုယာယေန ဗုဒ္ဓသာ အဝဏ္ဏံ ဘာသတိ၊ ဓမ္မသာ အဝဏ္ဏံ ဘာသတိ၊ သံလုသာ အဝဏ္ဏံ ဘာသတိ၊ သုပ္ပါယာယေ ပန် ပရိုမ္မာဇကသာ အန္တဝါသိနာ မြှုပ္ပဇာဇွဲန မာကဝနာ၊ အနောကပရိုယာယေန ဗုဒ္ဓသာ ဝဏ္ဏံ ဘာသတိ၊ ဓမ္မသာ ဝဏ္ဏံ ဘာသတိ၊ သံလုသာ ဝဏ္ဏံ ဘာသတိ၊ ဇုတိဟ တေ ဥဘော အာစရိယန္တဝါသိ အညာမညသာ ဉာဏ်ပစ္စန်ကဝါပါ ဘဂဝနံး ဝို့တော ဝို့တော အနုစန္တာ^၁ ဟောနှိုး ဘိက္ခာသံလေန။

၂။ အထ ခေါ် ဘဂဝ၏ အမူလို့ကာယံ ရာဇာဂါရကေ ကေရွှေ့ဝါသံ ဥပဂ္စ္း၊ သီးး ဘိက္ခာသံလေန၊ သုပ္ပါယောပိ ခေါ် ပရိုမ္မာဇကော အမူလို့ကာယံ ရာဇာဂါရကေ ကေရွှေ့ဝါသံ ဥပဂ္စ္း၊ သီးး အန္တဝါသိနာ မြှုပ္ပဇာဇွဲန မာကဝနာ၊ တဗြာပိ သုံး သုပ္ပါယော ပရိုမ္မာဇကော အနောကပရိုယာယေန

ටුද්ධේෂීයා ටෝලු: Story of Buddheni (see p. 151)

අමුල්පිට ගිරු පුපු පිදුල්පුත්තානිගෙර වත්තාවීතිගොද්දීක්ඩිභිතාර්ථ අන් වෙදුන්ගුල් ආහොවී, තවා එන් වෙදුන්නො ගොයෙන මිතා ආහොවී ආමෙන ටුදේෂීකාම, තවා වත්තාංච්‍යිගෙනාල මාතාපිතාරෙ ගාලඟග්චු, තව්දී ගුලේ වස්ත් වාපතෙයු තවායෙන ආහොවී. හා ගිරු ආව්දුපි පිවාකිගා පරූභාය ටැපුහොගුරතාය වෘත්තාගිතා ඔබුදුරුපද්‍රිවාගි පියාත ආහොවී මනාපි, වැඩු පවත්වා රාතාන්ත්‍රායම්ගා පද්දීත්වත්, තව්දී එන් අනිගෙර වෙදුවෙනාපත්-ුපරාණවයා ත් ආත්තන් පිපෙර්ගත් ගාමයමානා මන්වෙ පෙවෙත් පැනුහාගාරෙහි වැඩි, හා ත් යුතු තිශ්ඨෙවී, මය් මාතාපිතාරෙ වස්ත් එවාත් පහාය මතා, මයා'පි තයා පැන්ත්ත්, ගි ම පත්ගුලෙන්, ගොංල් එත්තාරිකාවාය වාංත්, මයා පන්'ශ්‍රුම් ඔන් ටුදේවාවන්-යෙන ඇංජිහිත් තිශ්ඨෙවී, තිශ්ඨෙතු ඉ එන් තෙව් න මය් පත්ගුලෙන්තෙයාත් පද්දීග්‍රීඩි. හා තෙතා පදාය මහාඩින් පංත්‍රෙන් වෘත්තාපුවී.

ආතාපරවාගේ ගොග ආචාරිග්‍රෙගා ආචාරි-උග්‍රීලාය පුද්ඩාපර්ණ් ගිහුණ්‍රා ආගම ග්‍රැමව්දී ගොහො ඇංජිව් ගැඹු, ආත ගො උග්‍රීලා ත් ඊවු මිතුවීන්හේ පත්දාපෙතු ගුණාලංත්‍රාලග්‍රාඩීහි තවා උපගාරගො භුතු ගුණාලං ආම් තෙතුවු ආචාරිවු තා රුදුන්ග් ආචාරි ගැඹුහිත් ආහ, වාපි ආචාරි යුලෙගෙතු ගො ව්‍යුත්ංහොත්ග් ඊවු ගො ම ඔහිත් ආහ, උග්‍රීලා ආම් තෙතුවු ආචාරි ගො ව්‍යුත්ංහොත්ගො, ආපුමත්‍රා භුතු පද්දීගැහිත් තිශ්ඨෙවී තිශ්ඨෙවී ආදභාවී, වාපි ත් පද්දීගැනුමානා ආගාවගිම්වාත් උතු වෘත්තා පද්දීගැන්ත් ගො තිශ්ඨෙවී, පුනුගාර්ජාවා ම වහායෙ ලදුවාත්, ආගතපුදාත ම වාගංතා වගල්

မာရပလံ ဝိစမေတ္တာ ပုဒ္ဓဘူတသု ဇယ်မဟာဟောမီဘူမိ, ယန္တ။နာဟံ
တထ္ထ ဂန္းဘာ ဘဂဝတော အယ်မဟာဟောမီး ဝန္တ္တယျိန္ဒိ စိန္တတ္တာ ဗဟိ
ရဇ္ဇတသုဝဏ္ဏမာလာဒယော ကာရာပေတ္တာ မကအိဝသံ အသုမဘိရယ့်
အာကာသေန ဂန္းဘာ ဟောမီမာလကေ ဌာတ္တာ အာဂစ္စန္တာ-အယျာ
သုဝဏ္ဏမာလာ ပူဇော်တံတိ ဥက္ကာသေသီ။ တနေထုံး

ယတော ပဋိယဟံ ပုဒ္ဓ, သာသနေ သုဒ္ဓမာနသာ;
ပသန္တာ တေန သစ္စာန, မမာနဂိုလ်ပုဒ္ဓိယာ.

အာဂစ္စန္တာ နမသုန္တာ, ဟောမီးပူဇော်သာဓာကံ;
သောဏ္ဏမာလာဟံ သမ္မာန္တာ, ပုတ္တာ အရိယသာဝကာ.

သုတ္တာ တံ ဝစနံ အယျာ, ဗဟိ သီဟင္ထဝါသီနော;
အာဂမ္မာ နဘသာ တထ္ထ, ဝန္တ္တာ စ မဟိုသု စတိ.

တတော-ပွဲဘုတိ သာ ကုမာရိကာ ပုဒ္ဓသာသနေ အတိုဝ ပသန္တာ နိစ္စမေဝ
အသုမဘိရယ့် အာဂန္းဘာ အရိယဟံ သုဒ္ဓိ မဟာဟောမီး သုဝဏ္ဏမာလာဟံ
ပူဇော်တံတိ, အထ ပါဋ္ဌလိပုတ္တနဂရောပဝနေ ဝနစရာ တသာ
အဘိဏ္ဍာ ဂစ္စန္တာ စ အာဂစ္စန္တာ စ ရှပသမ္မာတ္ထိုး ဒီသွာ ရညှာ ကထေသုံး.
မဟာရာဇ် ဇဝရူပါ ကုမာရိကာ အသု မဘိရယ့်အာဂန္းဘာ နိပစ္စံ ဝန္တ္တာ
ဂစ္စတံတိ. ဒေဝသာနရူပါ အဂိုမဟောသီ ဘဝိတ္ထန္တာ.

ရာဇ် တံ သုတ္တာ "တေန ဟံ ဘနော ဂဏ္ဍထ နံ ကုမာရိုံ မမ အဂိုမဟောသီး
ကရောမီး" တံ, ပုရိသေ ပယောဇော်.

တေန ပယုတ္တာ ပုရိသာ ဟောမီ-ပူဇံ ကတ္တာ အာဂစ္စန္တာ ဂဏ္ဍာမာ'တံ တထ္ထ
နိလိနာ ဂဟဏာ-သဏ္ဌာ အငြားသု. တဒါ သာ ကုမာရိကာ အသုမ်'ဘိရယ့်

မဟာ-ဟောမန္တု ဂန္ဓာ ပိတရာဂေဟိ သွှေ့ပူဖူးကတ္တာ ဝန္တိတ္တာ နိဝင်္တီ။
အထ တေသု ဒကော ဓမ္မရက္ခိတထွေးရော နာမ တသာ ဓဝ'မာဟား
"ဘဂိန္ဒိ၊ တွဲ အန္တရာမရွှေ စောရာ ဂဏိတုကာမာ ဤတာ။ အသုခဋ္ဌာနံ ပတ္တာ
အပွဲမတ္တာ သီယံ ဂန္ဓာ" တို့။

သာ ပို ဂန္ဓိန္တီ တံ ဤနံ ပတ္တာ စောရေဟိ အနုပစ္စိတာ အသုသု ပဏိယာ
သညံ့ ဒတ္တာ ပက္ခမို့။ စောရာ ပစ္စတော ပစ္စတော အနုပစ္စိသု့။ အသော
ဝေံး အနောတ္တာ အာကာသ'မှုလ္လာန္တီ။ ကုမာရိကာ ဝေံး သန္တာရေတုံး
အသကြောန္တီ အသုသု ပိုင့်တော ပရိဂိလိတ္တာ ပတ္တို့ - မယာ
ကတ္တပကာရုံး သရ ပုတ္တာတို့ အာဟာ။ သော ပတ္တို့ ဒီသွား ဝေဂေန ဂန္ဓာ
ပိုင့်ယံး နိသီဒါပေတ္တာ အာကာသတော နေတ္တာ သက္ကာနာနေ ယော
ပတိုံးပေသီး တသွား။

တိရွှေ့နှင့်တာ ပေံး၊ သရွှေ့ ဥပကာရကံး;
နှု အဟိန္တီတို့ မန္တာနံ၊ ကတည့် ဟောန္တာ ပါကိုနောတို့။

တတော သာ ကုမာရိကာ သတ္တာ သီတိကောဇူးစနံ ဗုဒ္ဓသာသနေ ယော
ဝပိတ္တာ ယာဝနီးံး သီလံ ရက္ခိတ္တာ ဥဟောသထကမ့် ကတ္တာ တတော စုတာ
သုတ္တာ ပုပုဇွဲ့ ပိုယံ အောင်လောက် နို့ပွဲတို့တို့။

အတိတရာဏ်ဝယာ သော မာတုဂါမာပို ဇံး၊
ဂို့ဂို့ကုသလကမ့် ကတ္တာ သရုံး ဝန္တို့;
ကုသလဖလမဟန္တီ့ မည်မာနာ ဘဝန္တာ၊
ဘဝထ ကထ မုပေကွာ ဒါနမာနာဒိုကမွဲ့။

Khmer script

The Khmer script was one of the earliest writing systems used in Southeast Asia, first appearing in the 7th century CE. It is an abugida (alphasyllabary) script used to write the Khmer language (the official language of Cambodia). It is also used to write Pāli in the Buddhist liturgy of Cambodia and Thailand. It was adapted from the Pallava script, a variant of the Grantha script descended from the Brāhmī script, which was used in southern India and South East Asia during the 5th and 6th centuries AD.

The oldest dated inscription in Khmer was found at Angkor Borei District in Takeo Province south of Phnom Penh and dates from 611. The modern Khmer script differs somewhat from precedent forms seen on the inscriptions of the ruins of Angkor. The Lao and Thai scripts are related to the Khmer script, but exact relationships are unknown. Some consider Lao to be a "sibling" to Khmer and Thai as a derived script, but with the rapid spread of Buddhism and Indian scripts into Southeast Asia the exact parentage of these scripts will likely remain uncertain.

Khmer is written from left to right. Words within the same sentence or phrase are generally run together with no spaces between them. Consonant clusters within a word are "stacked", with the second (and occasionally third) consonant being written in a modified subscript diacritic form under the main consonant. Originally there were 35 consonant characters, but modern Khmer uses only 33. Each such character in fact represents a consonant sound together with an inherent vowel, either **â** or **ô**. Equivalently, each consonant is said to belong to the **â**-series or **ô**-series. A consonant's series determines the pronunciation of the dependent vowel symbols which may be attached to it, and in some positions the sound of the inherent vowel is itself pronounced. The two series originally represented voiceless and voiced consonants respectively (and are still referred to as such in Khmer); sound changes during the Middle Khmer period affected vowels following voiceless consonants, and these changes were preserved even though the distinctive voicing was lost.

The Khmer writing system makes use of 32 consonant akṣaras + their subscript forms, 8 vowels and 7 vowel diacritics in order to graphically represent the Pāli language. Each akṣara, with one exception, also has a subscript form. These may also be called "sub-akṣaras"; the Khmer name for these akṣara subscript forms is *cheung akṣar*, meaning "foot of akṣara". Most subscript akṣaras resemble the corresponding akṣara symbol, but in a smaller and possibly simplified form, although in a few cases there is no obvious resemblance.

Subscript akṣaras are written directly below other akṣaras, although the subscript form for the akṣara **ra** appears to the left, while a few others have ascending elements which appear to the right. Subscripts are used in writing consonant clusters (consonants pronounced consecutively in a word with no vowel sound between them). Clusters in Khmer normally consist of two consonants, although occasionally in the middle of a word there will be three. The first consonant in a cluster is written using the main consonant symbol, with the second (and third, if present) attached to it in subscript form.

Several styles of Khmer writing are used for varying purposes. A couple of them are:

- **Âksâr khâm**, which is a style used in Pali palm-leaf manuscripts. It is characterized by sharper serifs and angles and retainment of some antique characteristics; notably in the akṣara **kâ**. This style is also for yantra tattoos and yantras on cloth, paper, or engravings on brass plates in Cambodia as well as in Thailand.
- **Âksâr mul**, a calligraphical style similar to âksâr khâm as it also retains some characters reminiscent of antique Khmer script. Its name in Khmer, lit. 'round script', refers to the bold and thick lettering style. It is used for titles and headings in Cambodian documents, books, or currency, on shop signs or banners. It is also used to emphasize royal names or other important nouns with the surrounding text in a different style.

Khmer script & all akṣara combinations for Pāli

Vowels

អ	អា	អី	អិ៍	អុ	អុំ	អើ	អូ
a	ā	i	ī	u	ū	e	o

Vowel diacritics

អា	ី	ិ៍	ុំ	ុះ	ើំ	ើះ	ូំ
ā	i	ī	ū	ū	e	eo	o

Akṣaras

(main + **subscript** form)

ក	កា	កី	កិ៍	កុ	កុា	កុំ	កុះ	កើ	កើំ
ka	ka	kha	khī	ga	gā	gha	ghā	ñā	ñā
ខ	ខា	ខី	ខិ៍	ខុ	ខុា	ខុំ	ខុះ	ខើ	ខើំ
ca	ca	cha	chī	ja	jā	jha	jhā	ñā	ñā
ច	ចា	ចី	ចិ៍	ចុ	ចុា	ចុំ	ចុះ	ចើ	ចើំ
ta	ta	tħa	tħī	da	dā	dħa	dħā	ñā	ñā
ត	តា	តី	តិ៍	តុ	តុា	តុំ	តុះ	តើ	តើំ
ta	ta	tha	thī	da	dā	dħa	dħā	ñā	ñā
ប	បា	បី	បិ៍	បុ	បុា	បុំ	បុះ	បើ	បើំ
pa	pa	pha	phī	ba	bā	bha	bhā	ma	ma
ម	មា	មី	មិ៍	មុ	មុា	មុំ	មុះ	មើ	មើំ
ya	ya	ra	rī	la	lā	la	lā	va	va
ស	សា	សី	សិ៍	សុ	សុំ	សុះ	សើ		
sa	sa	ha	hī						

anusvāra

	a	ā	i	ī	u	ū	e	o
k	ក	ក	ី	ី	ុ	ុ	ើ	ើ
kh	ខ	ខ	ិ	ិ	ុ	ុ	ិ	ិ
g	រ	រ	ី	ី	ុ	ុ	ិ	ិ
gh	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ
ṅ	ឱ	ឱ	ី	ី	ុ	ុ	ិ	ិ
n	ន	ន	ី	ី	ុ	ុ	ិ	ិ
c	ច	ច	ិ	ិ	ុ	ុ	ិ	ិ
ch	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ
j	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ
jh	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ
ñ	ឱ	ឱ	ី	ី	ុ	ុ	ិ	ិ
t	ប	ប	ិ	ិ	ុ	ុ	ិ	ិ
th	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ
đ	ន	ន	ិ	ិ	ុ	ុ	ិ	ិ
đh	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ
ń	ឱ	ឱ	ី	ី	ុ	ុ	ិ	ិ
t	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ
th	ឃ	ឃ	ិ	ិ	ុ	ុ	ិ	ិ

	a	ā	i	ī	u	ū	e	o
d	ດ	ດ	ឃ	ឃ	ុ	ុ	ឃ	ឃ
dh	ឃ	ឃ	ឃ	ឃ	ុ	ុ	ឃ	ឃ
n	ន	ន	ឯ	ឯ	ុ	ុ	ឯ	ឯ
p	ប	ប	ធម៌	ធម៌	ុ	ុ	ធម៌	ធម៌
ph	ធម៌	ធម៌	ធម៌	ធម៌	ុ	ុ	ធម៌	ធម៌
b	ប	ប	ធម៌	ធម៌	ុ	ុ	ធម៌	ធម៌
bh	ធម៌	ធម៌	ធម៌	ធម៌	ុ	ុ	ធម៌	ធម៌
m	ម	ម	ិ	ិ	ុ	ុ	ិ	ិ
y	យ	យ	ិ	ិ	ុ	ុ	ិ	ិ
r	រ	រ	ី	ី	ុ	ុ	ី	ី
l	ល	ល	ី	ី	ុ	ុ	ី	ី
!	ូវ	ូវ	ីវី	ីវី	ុវី	ុវី	ូវី	ូវី
v	វ	វ	ីវ	ីវ	ុវី	ុវី	ីវី	ីវី
s	ស	ស	ីវី	ីវី	ុវី	ុវី	ីវី	ីវី
h	ហ	ហ	ីវី	ីវី	ុវី	ុវី	ីវី	ីវី

		a	ā	á	é	ú	ú	e	ó
ky	កូ								
kr	ក្រ								
kl	ក្ល								
kv	ក្ល								
khy	កិ								
khv	កិ								
gy	កិ								
gr	កិ								
gv	កិ								
ṅk	កិ								
ṅkh	កិ								
ṅkhy	កិ								
ṅg	កិ								
ṅgh	កិ								
Ṅh	កិ								
Ṅc	កិ								
Ṅch	កិ								

	a	ā	ī	ū	ē	ō
ñj	ঞ	ঞা	ঞি	ঞু	ঞে	ঞো
ñjh	ঞঝ	ঞঝা	ঞঝি	ঞঝু	ঞঝে	ঞঝো
ñt	ঞ	ঞা	ঞি	ঞু	ঞে	ঞো
ñth	ঞ	ঞা	ঞি	ঞু	ঞে	ঞো
ñd	ঞ	ঞা	ঞি	ঞু	ঞে	ঞো
ñy	ঞ্য	ঞ্যা	ঞ্যি	ঞ্যু	ঞ্যে	ঞ্যো
ñh	ঞ	ঞা	ঞি	ঞু	ঞে	ঞো
ty	ত্য	ত্যা	ত্যি	ত্যু	ত্যে	ত্যো
tr	ত্ৰ	ত্ৰা	ত্ৰি	ত্ৰু	ত্ৰে	ত্ৰো
tv	ত্ৰ	ত্ৰা	ত্ৰি	ত্ৰু	ত্ৰে	ত্ৰো
dm	দ্ৰ	দ্ৰা	দ্ৰি	দ্ৰু	দ্ৰে	দ্ৰো
dy	দ্য	দ্যা	দ্যি	দ্যু	দ্যে	দ্যো
dv	দ্ৰ	দ্ৰা	দ্ৰি	দ্ৰু	দ্ৰে	দ্ৰো
dr	দ্ৰ	দ্ৰা	দ্ৰি	দ্ৰু	দ্ৰে	দ্ৰো
dhy	দ্ৰ	দ্ৰা	দ্ৰি	দ্ৰু	দ্ৰে	দ্ৰো
dhv	দ্ৰ	দ্ৰা	দ্ৰি	দ্ৰু	দ্ৰে	দ্ৰো
nt	ন্ত	ন্তা	ন্তি	ন্তু	ন্তে	ন্তো

ntv																			o
nth																			e
nd																			a
ndr																			u
ndh																			u
ny																			u
nv																			u
nh																			u
py																			u
pl																			u
by																			u
br																			u
mp																			u
mph																			u
mb																			u
mbh																			u
my																			u

	a	ā	i	ī	u	ū	e	o
mh	អុំ	អូំ	ីុំ	ីូំ	ុំ	ូំ	ើុំ	ើូំ
vy	វី	វូំ	ីិី	ីិូំ	ិី	ិូំ	ិើី	ិើូំ
yh	យុ	យូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
ly	លុំ	លូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
lh	លុំ	លូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
vh	វី	វូំ	ីិី	ីិូំ	ិី	ិូំ	ិើី	ិើូំ
st	សុំ	សូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
str	ស្រុំ	ស្រូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
sn	សុំ	សូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
sy	សុំ	សូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
sm	សុំ	សូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
sv	សុំ	សូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
hm	ហុំ	ហូំ	ីុំ	ីូំ	ុំ	ូំ	ិុំ	ិូំ
hy	ហុំ	ហូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
hv	ហុំ	ហូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី
l̥h	នុំ	នូំ	ីុី	ីូី	ុី	ូី	ិុី	ិូី

សូន្លួប់ជីវេ ទីយិកាយស្ស

ចប់ម៉ា វាគោ

សៀលក្បែងត្រោ

នៅ នីស្ស ពន្លេកោ អរហាត់ សម្រាមតុទុស្ស ។

ព្រហ្មជិលស្ស ធម៌ ចប់ម៉ា

(១) ឯកត្រូ សុត្រី ។ ឯក សមយំ ពន្លេ អនុក
ន រដូរហ៊ា អនុក ន នាយក អនុននកុលុយចិបខ្លា
យោទ មហាន ពិនិត្យ សុត្រី នាយក មនុមនុហ៊ា
កគុសនេរ ។ សុប្បីយោប័ នៅ បន្ទាន់កោ អនុក
ន រដូរហ៊ា អនុក ន នាយក អនុននកុលុយចិបខ្លា
យោទ សុត្រី អនុកសំន ព្រហ្មជិលស្ស នាលាវេទ ។
នប្ប សុត្រី សុប្បីយោ បន្ទាន់កោ អនុកបរិយាយ ន

ពុទ្ធនឹយា វត្ថេ: Story of Buddheni (see p. 151)

ដម្ពើរ កិ បុព្យ ជាងលិបុគ្គនករ សត្តាសីតិកៅដិនិហិតងនំ
ឯកំ សេដ្ឋិកុលំ អហោសិ, តស្ស បន សេដ្ឋិនោ ឯកាយេ ជីកា
អហោសិ នាមេន ពុទ្ធនឹនាម, តស្ស សត្តាសីតិកកាល
មាតាបិករ កាលមកំសុ, តស្ស កុលេ សព្វំ សាបតេយ៉ែ តស្សយ៉ែ
អហោសិ. សា កិ អភិវឌ្ឍ ជាសាធិកា បរមាយ វណ្ណោធាត្រកាយ
សមន្ទាតក ទេវច្បរបដិភាគ បិយាច អហោសិ មនាជា, សន្ទា
បសន្ទា វតនតួយមាមិកា បដិសកិ, តស្ស បន នករ
សេដ្ឋិសនាបតិ-ឧបភាពយោ តំ អត្ថនោ ជានបវិកត្តិ
កាមយមានា មនុស្ស បេសេសំ បណ្តាការហើ សទិ, សា តំ សុត្រ
ចិន្ទិសិ, មយុំ មាតាបិករ សព្វំ វិកវិបាយ មតា, មយានបិ តមោ
អគន្ទូតំ, កិ មេ បតិកុលេន, កេរសំ វិត្តវិនាសាយ កវិកិ, មយា
បន់កមំ ធនំ ពុទ្ធសាសនេ-យោ និនហិតុំ វងតិតិ ចិន្ទិសិ, ចិន្ទិត្ត
ច បន គេសំ ន មយុំ បតិកុលេនត្រូវ បដិកូបិ. សា តកោ
បង្អាយ មហាដានំ បរគោនី សមណ្ឌប្រហុណោ សន្ទបេរិសិ.

អចាបរការគោ ឯកោ អស្សវាតិជកោ អស្ស-វាតិដ្ឋាយ បុត្តនាបរនំ
គច្បនោ អាគម៉ុ តមស្ស គោហ និវាសំ តណ្ឌិ, អច សោ វាតិជោ តំ
ទិស្សា ជិតុសិនេហំ បតិដ្ឋាបោត្តា តន្ទូលាលវត្ថាលអារិកិ តស្ស
ឧបករកោ ហុត្តា តមនកាល អម្ព ឯកោសំ អស្សុសុ តោ វុច្បនកំ
អស្ស តណ្ឌាបិតិ អាហ, សាបិ អស្ស ឱលោកោត្តា ឯកំ សិន្ទវោបោតកក
ទិស្សា ឯកំ មេ ទេហិតិ អាហ, វាតិជោ អម្ព ឯសោ សិន្ទវោបោតកោ,
អប្បមត្តា ហុត្តា បដិជកោហិតិ វត្តា តំ បដិបានេត្តា អគមាសិ,
សាបិ តំ បដិជកោមានា អាកាសកាមិការំ ពុត្តា សម្ប បដិជកុនី ឯកំ
ចិន្ទិសិ, បុព្យករណស្ស មេ សហយោ លទ្ធផិ, អគតបុព្យាប មេ
កកវគោ សកលំ មារពលំ វិធមេត្តា ពុទ្ធភនតស្ស
ដយមហាពោជិកុមិ, យន្ទនាបំ តត្ត តន្ទា កកវគោ
ដយមហាពោជិ វន្ទិយុនិ ចិន្ទិត្តា ពហុ វដតសុវណ្ណមាលាទយោ
ការបោត្តា ឯកនិវំ អស្សមកិរិយុ អាកាសន តន្ទា ពោជិមាលកោ

ប៊ត្រា អាគច្បន្ទ-អយ្យា សុវណ្ណមាលា បុដេតុកិ ឧគ្គាស់សិ.
កៅនេត្ត់:

យកោ បង្គាយហំ ពុទ្ធដ, សាសនេ សុខមានសា;
បសន្ទា តេន សច្ច័ន, មមានុត្តាបាពុទ្ធឌីយា.

អាគច្បន្ទ នមសូន្ទ, ពោធិ បុដេន្ទ សាចុកា;
សោណ្ណមាលាបិ សម្បទ្ធ, បុត្តា អរិយសារកា.

សុត្រា តំ វចនំ អយ្យា, ពហុ សិហន្ទវាសិនោ;
អាគម្ពុ នភសា តត្ត, វន្តិសុ ច មហិសុ, ថតិ.

តោកោ-បុរិកិតិ សា កុមារិកា ពុទ្ធសាសនេ អតីវ បសន្ទា និច្ច័មេវ
អស្សុមកិរួយុ អាគន្ទា អរិយហិ សន្តិ មហាបោធិ សុវណ្ណមាលាបិ
បុដេត្រា គច្ចិតិ, អច បាមលិបុត្តិនគរបោរនេ វនចរ តស្សា អភិឃ្លា
គច្ចិនិយា ច អាគច្បន្ទនិយា ច ឲ្យបសម្បតិ ទិស្សា រញ្ជា កចេសុ.
មហាហាង ឯវុជា កុមារិកា អស្សុ មកិរួយុអាគន្ទា និច្ចនំ វន្តិត្រា
គច្ចិតិ, នេវស្សានុវិជ្ជា អគ្គមហេសិ កវិគុនិតិ.

រាជ តំ សុត្រា "តេន ហិ កៅន គណ្តាប នំ កុមារិ មម អគ្គមហេសិ
ករេមិ" តិ, បុរិស បយោដេសិ.

តេន បយុត្តា បុរិស ពោធិ-បុជ កត្រា អាគច្បន្ទនិ គណ្តាមានតិ តត្ត
និលិនា គហណ-សង្គ អង្គំសុ. តនា សា កុមារិកា អស្សុមំកិរួយុ
មហាបោធិមណ្ឌ កន្ទា វិគរគោហិ សន្តិ បុបុបុជ កត្រា វន្តិត្រា និវិតិ.
អច តេសុ ឯកោ ធម្មរកិតតេកោ នាម តស្សា ឯវេមាបេ: "កតិនិ,
ត្រា អនុវមគោ ថោរ គណ្តិគុការមា បិតា. អសុខង្គានំ បត្រា
អប្បមត្រា សិយំ គច្ចា" តិ.

សាបិ តុច្ចនី តាំងបញ្ហាគោរព អនុពន្លឹកា អស្សស្ស បណ្តិយា
សញ្ញា ទេត្រាបកមិ. ថោរ បច្ចោះ បច្ចោះ អនុពន្លឹកឈុ. អស្ស វេគំ
ជនទេត្រា អាកាសនមូលនឹង. កុមារិកា វេគំ សន្នាយេគំ អសកោទ្រឹម
អស្សស្ស បិដិយោ បវិកិលិត្រា បត្រី - មយា កត្តបការ សា បុត្តាក់
អាហ. សោ បត្រី ទិស្សា វេគំន កន្ទា បិដិយំ និសិទាបេត្រា
អាកាសកោ ទេត្រា សកង្វានេ យេវបកិដ្ឋាបេសិ. កស្សា:

តុច្ចាណកកា បេវ, សង្គម ឧបការកា;
ន ដហនីកិ មន្ទាន, កត្តូ ហេនុ ជាពិន័តិ.

កោះ សា កុមារិកា សត្តា សិកិកោដិជនំ ពុទ្ធសាសនេ យេវ វបិត្រា
យារដីវ សិលំ វកិត្រា ឧបោសចកម្មំ កន្ទា កោះ ចុតា សុតា ប្បពុទ្ធឌ
វិយ ទេវលោក់ និត្តកតិកិ.

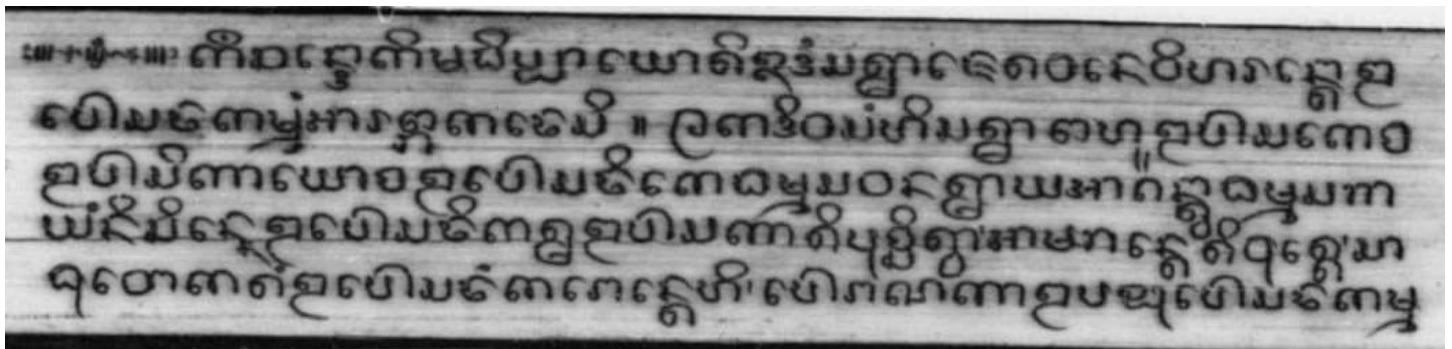
អតិភុណរយោ កោ មាតុកាមាបិ ឯវ,
វិធិកុសលកម្មំ កន្ទា សត្តា វជនិ;
កុសលដលមហនំ មព្យុមានា ករ៉នា,
ករច កច មុបេត្រា ទានមានាទិកម៉ែ.

Tham/Lanna script

The Tai Tham script (the word *Tham* meaning "Dhamma"), also known as the Lanna script or Tua Mueang, is nowadays used for three living languages: Northern Thai, Tai Lü and Khün. In addition, the Lanna script is used for Lao Tham (or old Lao) and other dialect variants in Buddhist palm leaves and notebooks. Lanna, which literally means "one million (lān) rice fields (nā)," was once an independent kingdom, located in what is now the northern part of Thailand. During the reign of King Taksin of Thonburi (1768-82), it became the "Pra-tessa-rāt" of Siam. Later, its power was lessened and ultimately it was shorn of all rights to rule itself. Finally, Lanna was annexed as a part of Siam, which itself was later renamed as Thailand.

The Tham Script is the one of the two official writing systems used in Lao P.D.R. (Laos). The so called "laic" Lao script used by population for administration and everyday life. The second one, Lao Tham Script, had been used to write Buddhist Texts. Contrary to the "laic" Lao Script which is now quite well computerized (numerous fonts, text input software, Unicode area), the Tham script seems to have been forsaken by modern technologies (typewriters and computers). The linguistic reason is that the Tham Script is a complex script, never really codified, that allows many variant forms. Furthermore, it has the particularity to be used to write two different languages, Pāli (language of Theravada Buddhism) and Lao, with different rules and specific characters for each of these languages. The sociological reasons have several aspects. First of all, the Tham script is not well known among the Lao population: mainly high level Monks and few Scholars can read and write Tham. Secondly, the religious function of the Tham script makes it more than a simple language transcription system. This means that possibilities offered by text typing systems (mechanical typewriters and later software) were a long time insufficient for the use of the Tham Script in Laos. Another explanation is, last but not least, that Tham began to be obsolete since the influence of Thai Buddhism reform came deeper into Laos in the first decades of the twentieth century. Lao scholars like Maha Sila Viravong, who studied in pagodas in Thailand (especially a few years in Bangkok), were attached to Pāli canonical texts from Ceylon and strongly resistant to non-orthodox practice as the use of akṣaras of the laic lao script. That ended in the Lao script reform by the Buddhist Institute in adding missing characters to write Pāli in the laic Lao, so the Tham was not useful anymore considering Pāli transcription.

The Tham script shows a strong similarity to the Burmese and also to the Mon script used in inscriptions in the ancient Mon kingdom of Haripuñjaya (present-day Lamphun Province of Northern Thailand), dating from the 13th century. The oldest dated document using the Tham script, from 1376 AD, is a bilingual inscription on a gold folio discovered in Sukhothai, containing one line of Pāli language, while the vernacular is in Sukhothai Siamese language and script. The Tham script was adapted for the writing of vernacular languages not later than the 15th century, most probably in Chiang Mai, from where it spread to neighbouring Tai-Lao kingdoms. The oldest known dated manuscript using Tham script for a monolingual Pāli manuscript is a copy of *Timsati nipāta*, a section of the *Jātaka-āṭṭhakathā-vanṇanā*. The manuscript was copied in 1471 AD, and it is kept at Wat Lai Hin, Amphoe Ko Kha, Lampang Province, in Northern Thailand.



First lines of the Pāli *Timṣati nipāta* in Tham script

Contemporary Tham/Lanna script for Pāli

Vowels (digital & handwriting)

ଅ	ଇ	ଈ	ଉ	ଇଂ	ଆ	ାଇ	ଏ	ୟ	ାର୍ଥ	ାର୍ଥି
a		ā			i		e		ī	
ୁ	େ	ୁଇ	ୁହ	ୁଇଂ	ୋ	ୋଇ	ୋହ	ୋଇଂ	ୋର୍ଥ	ୋର୍ଥି

Vowel diacritics

Aksaras (regular & handwriting) + **Consonant diacritics**

କ	ଖ	ଙ	ଘ	ଙ	ଗ	ଙ୍ଗ	ନ	ଙ୍ଗ
ka	kha	ga	gha	ନା				
ଚ	ଛ	ବ	ଝ	ଙ	ର	ଙ୍ଝ	ଙ୍ଗ	ଲୁ
ca	cha	ja	jha	ନା				
ତ	ଥ	ଦ	ଧ	ତ୍ତ	ତ୍ତ୍ଵ	ତ୍ତ୍ବ	ତ୍ତା	ତ୍ତା
ତା	ଥା	ଦା	ଧା	ନା				
ଠ	ଠା	ଢ	ଢା	ଠ୍ଠ	ଠ୍ଠା	ଠ୍ଠା	ଠ୍ଠା	ଠ୍ଠା
ta	tha	da	dha	ନା				
ପ	ବ	ଫ	ଫି	ପ୍ତ	ପ୍ତା	ପ୍ତା	ପ୍ତା	ପ୍ତା
ପା	ବା	ଫା	ଫା	ପ୍ତା	ପ୍ତା	ପ୍ତା	ପ୍ତା	ପ୍ତା
ୟ	ୟ	ର	ରି	ଲ	ଲା	ଲା	ଲା	ଲା
ୟା	ରା	ଲା	ଲା	ଲା	ଲା	ଲା	ଲା	ଲା
ସ	ସି	ସା	ସା	ସା	ସା	ସା	ସା	ସା
ସା	ହା	ଅନୁସ୍ଵାର						
ସା	ହା	ଅନୁସ୍ଵାର						
ଦିଏଟିକ୍ „ନା“	ଦିଏଟିକ୍ „ୟା“	ଦିଏଟିକ୍ „ରା“	ଦିଏଟିକ୍ „ପା“	ଦିଏଟିକ୍ „ଲା“	ଦିଏଟିକ୍ „ଅନୁସ୍ଵାର“			

၁၀၉၂၂၂၈၃၇ ၁၇၀၅၂၆၂၈၁၁

၁-ဝိဇ္ဇာနိုင်ပြီ ၁၁၁၅၁၇

Lao Script

The Lao script, or Akson Lao, is the primary script used to write the Lao language and other minority languages in Laos. It was also used to write the Isan language, but was replaced by the Thai script. It has 27 consonants, 7 consonantal ligatures, 33 vowels, and 4 tone marks. The alphabet was adapted from the Khmer script, which itself was derived from the Pallava script, a variant of the Grantha alphabet descended from the Brāhmī script, which was used in southern India and South East Asia during the 5th and 6th centuries AD. Akson Lao is a sister writing system to the Thai script, with which it shares many similarities and roots. However, Lao has fewer characters and is formed in a more curvilinear fashion than Thai.

Lao is traditionally written from left to right. It is considered an abugida, in which the implied vowel **a** is unwrittenly present together with each consonant sound. However, due to spelling reforms by the communist Lao People's Revolutionary Party, this is now less apparent. Despite this, most Lao outside of Laos, and many inside Laos, continue to write according to former spelling standards, so vernacular Lao functions as a pure abugida. Vowel diacritics can be written above, below, in front of, or behind consonants, with some vowel combinations written before, over and after. Spaces for separating words and punctuation were traditionally not used, but a space is used and functions in place of a comma or period.

The Lao script was slowly standardized in the Mekong River valley after the various Tai principalities of the region were merged under Lan Xang in the 14th century. This script, sometimes known as Tai Noi, has changed little since its inception and continued use in the Lao-speaking regions of modern-day Laos and Isan. Conversely, the Thai alphabet continued to evolve, but the scripts still share similarities. Traditionally, only secular literature was written with the Lao alphabet. Religious literature was often written in Tham, a Mon-based script that is still used for the Northern Thai, Tai Lü and Khün languages. Mystical, magical, and some religious literature was written in a modified version of the Khmer alphabet.

However, gradually Tham began to be obsolete since the influence of Thai Buddhism reform came deeper into Laos in the first decades of the twentieth century. Lao scholars like Maha Sila Viravong, who studied in pagodas in Thailand (especially a few years in Bangkok), were attached to Pāli canonical texts from Ceylon and strongly resistant to non-orthodox practice as the use of akṣaras of the laic lao script. That ended in the Lao script reform by the Buddhist Institute in adding missing characters to write Pāli in the laic Lao, so the Tham was not useful anymore considering Pāli transcription. Just like in the case of the Thai script, 32 consonant akṣaras and 8 vowels + 7 vowel diacritics are used to write Pāli in Lao.

Essentially, Thai and Lao are almost typographic variants of each other just as in the Javanese and Balinese scripts. The Lao and Thai alphabets share the same roots, but Lao has fewer characters and is written in a more curvilinear fashion than Thai. However this is less apparent today due to the communist party simplifying the spelling to be phonetic and omitting extra akṣaras used to write words of Pāli-Sanskrit origin. There is speculation that the Lao and Thai script both derive from a common script due to the great similarities between the scripts. When examining older forms of Thai scripts, many akṣaras are almost identical to the Lao alphabet and vice versa.

According to Article 89 of the 2003 Amended Constitution of the Lao People's Democratic Republic, the Lao alphabet, though originally used solely for transcribing the Lao language, is also used to write several minority languages. Some minority languages use separate writing systems; The Hmong have adopted the Latin Alphabet. An older version of the script was also used by the ethnic Lao of Thailand's Isan region before Isan was incorporated into Siam. Its use was banned and supplemented with the very similar Thai alphabet in 1871; however, the region remained culturally and politically distant until further government campaigns and integration into the Thai state were imposed in the 20th century.

Lao script for Pāli

Vowels

ເ	ເາ	ເີ	ເີ	ເີ້	ເີ່ງ	ເີ່ງ	ເອ	ໂອ
a	ā	i	ī	u	ū	ū	e	o

Vowel diacritics

ຳໍາ	ຳ	ຳ	ຳ	ຳ	ຳ	ຳ	ຳ
ā	i	ī	u	ū	ø	e	o

Akṣaras

(regular Lao + special for Pāli)

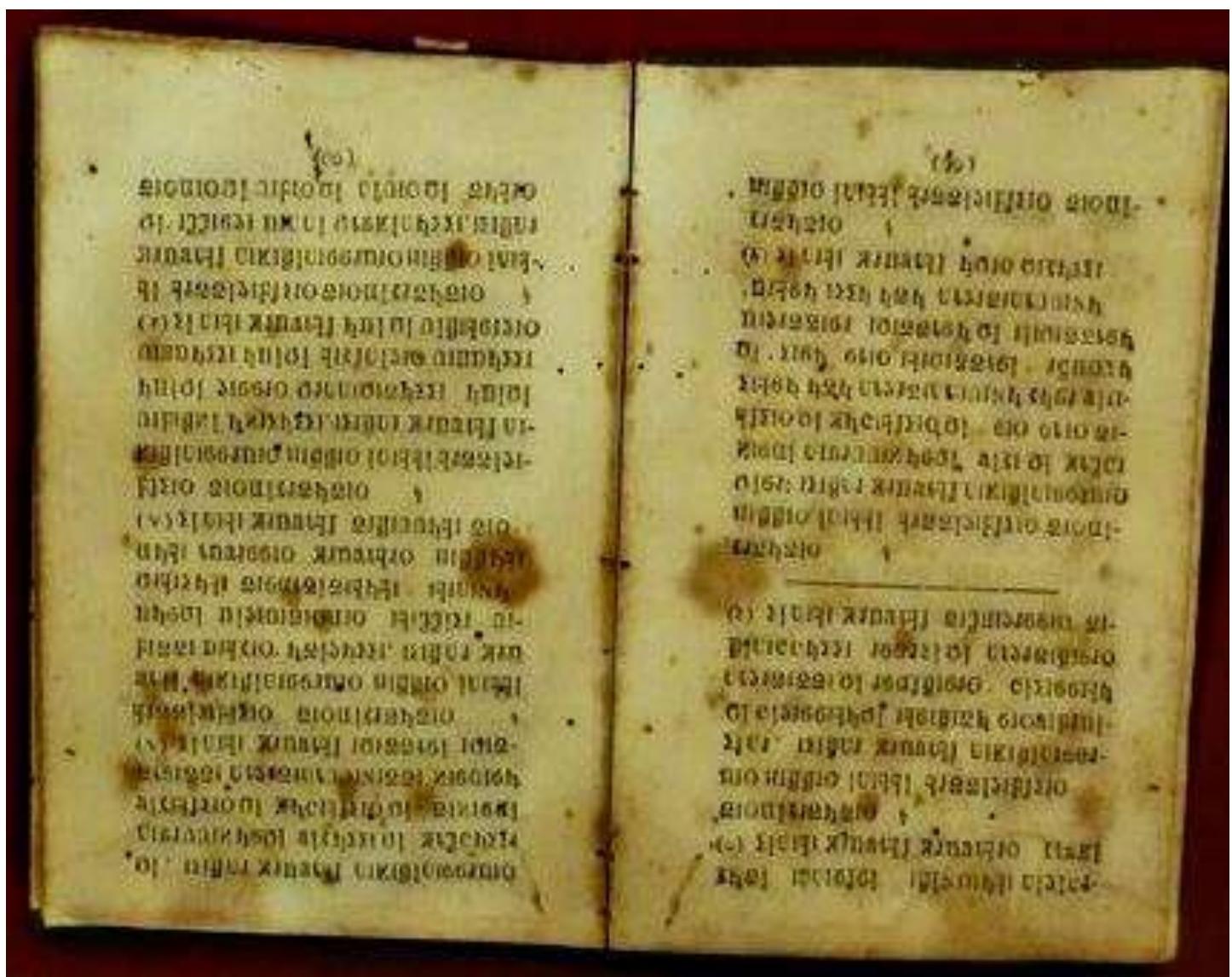
ກ	ຂ	ຄ	ຂ	ງ
ka	kha	ga	gha	ṅa
ຈ	ච	ຈ	ຈ	়
ca	cha	ja	jha	ñā
ঢ	ঢ	ঢ	ঢ	ঢ
ṭa	ṭha	ḍa	ḍha	ṇa
ত	ত	ত	ত	ত
ta	tha	da	dha	na
প	প	প	প	প
pa	pha	ba	bha	ma
ধ	ধ	ধ	ধ	ধ
ya	ra	la	la	va
ন	ন	ন	ন	ন
sa	ha	anusvāra	virāma	

Ariyaka script

The Ariyaka alphabet was invented by King Mongkut Rama IV of Siam (1804-1868) as an alternative alphabet for Pāli. He considered the Khmer alphabet, which was commonly used to write Pāli, to be too complicated and decided to create an alphabet that was easier to use and more Western in appearance.

The King devised printed and handwritten versions of the alphabet, and because printing was not widespread at the time and missionaries controlled the printing houses, he set up his own printing house and published a number of books in Pāli using the Ariyaka alphabet in the hope that his alphabet would become the standard alphabet for Pāli. The first four texts, and as far as one can tell the only four, printed in Ariyaka script were the "Suat Mon Tua Ariyaka" (a small collection of liturgical and protective prayers), the Dhammapada, the Bhikkhu Pātimokkha and the Bhikkhunī Pātimokkha.

The Ariyaka is a purely alphabetical script, the letters have no inherent vowel a, no diacritical marks are used to denote different vowel sounds or consonants in complex syllables, therefore each consonant and vowel have their own independent symbol as in the Latin script.



Section of Bhikkhupatimokha written in Ariyaka script

MS. A. 1. 1 v. 1

бесѣдъ съ архимандритомъ
и митрополитомъ Кіевскими
и въспомнилъ про съвѣтъ
и вѣдѣнія о землѣ и о землѣ
и вѣдѣнія о землѣ и о землѣ

1868.

богуъ азълъ ововѣзъ звѣзда
вигжъ вѣзакъ, ясъ вѣвѣтъ
Фестивиалъ овѣзъ овѣзъ
Фестивиалъ овѣзъ овѣзъ,
вигжъ бѣзъ буро вѣзакъ
богъ, вигжъ азълъ вигжъ
богъ вигжъ овѣзъ вигжъ, вѣзакъ
вигжъ азълъ звѣзда
Мѣзѣзъ вигжъ звѣзда

A handwritten Ariyaka Pāli letter sent from Sri Lanka to Thailand

Ariyaka script for Pāli

Vowels

I	ି	J	ି	J	ି	l	ି	ି	h	ି	ି
a	ା	i	ି	ି	ି	u	ୁ	ୁ	e	େ	େ

Consonants

n	ା	a	ି	ି	ି	ି	ି	ି	ି	ି	ି
k	ି	kh	ି	ି	ି	ି	ି	ି	ି	ି	ି
c	ି	ch	ି	ି	ି	ି	ି	ି	ି	ି	ି
t̪	ି	ʈh	ି	ି	ି	ି	ି	ି	ି	ି	ି
t	ି	th	ି	ି	ି	ି	ି	ି	ି	ି	ି
p	ି	ି	ି	ି	ି	ି	ି	ି	ି	ି	ି
y	ି	ି	ି	ି	ି	ି	ି	ି	ି	ି	ି
s	ି	ି	ି	ି	ି	ି	ି	ି	ି	ି	ି

Sample text

ଯିତି ଉମ୍ମିଦୁଇଯି ମିଥ୍ୟିତି ଯିତି ଧାନ୍ତି ଯିତି ଯିତି;
 ଯିତି ଯିତି ଯିତି ଯିତି ଯିତି ଯିତି ଯିତି;
 ଯିତି ଯିତି ଯିତି ଯିତି ଯିତି ଯିତି ଯିତି;

Mano pubbaṅgamā dhammā, mano setṭhā manomayā;
 Manasā ce paduṭṭhena, bhāsatī vā karoti vā;
 Tato naṁ dukkham'anveti, cakkaṭ'va vahato padaṭ.

LATIN	BRĀHMĪ	DEVAN.	SINH.	KHMER	THAI	LAO	BURMESE		THAM	
							square	regular	handw.	regular
a	ା	අ	අ	ମ୍	ଓ	ໂ	ဗ	အ	၁	၂
ā	ା	ଆ	ଆ	ମା	ଆ	ଠା	ဗ	အା	၁၁	၂၁
i	ି	ଇ	ଇ	ର୍ବ	ଏ	ରୀ	ି	ରୀ	၃	၄
ī	ି	ଈ	ଈ	ଲ୍ବ	ଏ	ରୀ	ି	ରୀ	၅	၆
u	ି	ଉ	ଉ	ର୍ବ	ସ	ରୁ	ି	ରୁ	၃	၂၁
ū	ି	ऊ	ଉ	ର୍ବ	ସ	ରୁ	ସ	ରୁ	၃	၁၁
e	ା	ଏ	ଏ	ର୍ବ	ୟ	ରୋ	ା	ରୋ	၂	၁
o	ା	ଓ	ଓ	ର୍ବ	ୟ	ରୋ	୦	ରୋ	၅	၁၁
ka	କ	କ	କ	କ	କ	କ	କ	କ	၁	၃
kha	ଖ	ଖ	ଖ	ଖ	ଖ	ଖ	ଖ	ଖ	၁	၄
ga	ଗ	ଗ	ଗ	ଗ	ଗ	ଗ	ଗ	ଗ	၁	၁
gha	ଘ	ଘ	ଘ	ଘ	ଘ	ଘ	ଘ	ଘ	၂	၁၁
ṅa	ଙ	ଙ	ଙ	ଙ	ଙ	ଙ	ଙ	ଙ	၂	၁
ca	ଚ	ଚ	ଚ	ଚ	ଚ	ଚ	ଚ	ଚ	၀	၀
cha	ଛ	ଛ	ଛ	ଛ	ଛ	ଛ	ଛ	ଛ	၁	၁
ja	ଜ	ଜ	ଜ	ଜ	ଜ	ଜ	ଜ	ଜ	၁	၁
jha	ଝ	ଝ	ଝ	ଝ	ଝ	ଝ	ଝ	ଝ	၁	၁
ña	ଙ	ଙ	ଙ	ଙ	ଙ	ଙ	ଙ	ଙ	၂	၁
ṭa	ଟ	ଟ	ଟ	ଟ	ଟ	ଟ	ଟ	ଟ	၁	၁
ṭha	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ	ଠ	၁	၁

LATIN	BRĀHMĪ	DEVAN.	SINH.	KHMER	THAI	LAO	BURMESE		THAM	
							square	regular	handw.	regular
ɖa	ڏ	ඩ	ඩ	ឌ	ඩ	ධ	၄	၅	၆	၃
ɖha	ڎ	ඛ	ඛ	ჸ	ඛ	ඩ	၁	၂	၃	၁
ɳa	ණ	ඣ	ඣ	ණ	ඣ	ණ	၂	၁	၃	၁
ta	ත	ත	ත	ຕ	ත	ຕ	၈	၇	၈	၈
tha	ථ	ථ	ථ	ჳ	ථ	ຖ	၈	၉	၈	၉
da	ଦ	ଦ	ଦ	ଙ୍ଗ	ଦ	ଘ	୪	୩	୭	୩
dha	ଧ	ଧ	ଧ	ଙ୍କ	ଧ	ଙ୍କ	୨	୧	ର	ର
na	ନ	ନ	ନ	ନ	ନ	ନ	୧	୨	ର୍ମ	ନ
pa	ପ	ପ	ପ	ପ	ପ	ପ	୮	୯	ବ	ପ
pha	ଫ	ଫ	ଫ	ଫ	ଫ	ଫ	୭	୮	ଜ୍ଞ	ଫ
ba	ବ	ବ	ବ	ବ	ବ	ବ	୮	୭	ର୍ମ	ବ
bha	ଭ	ଭ	ଭ	ଭ	ଭ	ଭ	୩	୨	ର୍ମ	ଭ
ma	ମ	ମ	ମ	ମ	ମ	ମ	୩	୪	ଖ	ମ
ya	ଯ	ଯ	ଯ	ଯ	ଯ	ଯ	୨	୧	ଯ	ଯ
ra	ର	ର	ର	ର	ର	ର	୧	୦	ରି	ର
la	ଲ	ଲ	ଲ	ଲ	ଲ	ଲ	୧	୦	ଲୀ	ଲ
l̥a	none	ଳ	ଳ	ଳ୍ଳ	ଫ୍	ଫ୍	୫	୬	ଶି	ଳ
va	ଵ	ଵ	ଵ	ଵ	ଵ	ଵ	୦	୦	୦	୦
sa	ସ	ସ	ସ	ସ	ସ	ସ	୨	୧	ସି	ସ
ha	ହ	ହ	ହ	ହ	ହ	ହ	୫	୪	ହି	ସ

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Materials for further study

Learners wishing to further deepen their knowledge on Pāli will find an exhaustive collection of learning materials [through this link](#). Please be aware that this file has a size of 1.2 Gigabytes.

Useful websites

- English Language Buddhist Literature: <http://www.kbrl.gov.mm/catalog/index/58>
- A Handful of Leaves Library: <http://ahandfulofleaves.org/Library.html>
- Miscellaneous on Buddhism, Sanskrit and Pāli: <https://tinyurl.com/n6xgnxr>
- Ancient Buddhist Texts Homepage: <http://www.ancient-buddhist-texts.net/>
- Sutta recordings in English and Pāli: <http://www.audtip.org/>
- Pāli audio samples & grammar: http://buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/lesson_pali3.jsp
- Paritta Suttas chanted in English and Pāli: <https://tinyurl.com/kopqloj>